

INGCINDEZELO ENGOKOBUHLANGA NJENGOBA IVEZWA UBUCIKOMAZWI BESIZULU

MTHOKOZISI C. MYEZA

2018

**INGCINDEZELO ENGOKOBUHLANGA NJENGOBA
IVEZWA UBUCIKOMAZWI BESIZULU**

NGU:

MTHOKOZISI C. MYEZA

**UCWANINGO OLOWETHULWE UKUFEZA IZIDINGO
ZEZIGU ZOBUDOKOTELA BENZULULWAZI**

**EMNYANGWENI WESIZULU ENYUVESI YAKWAZULU
NATALI**

UMELULEKI: UDOKOTELA N.G. SIBIYA

2018

ISIFUNGO

Mina **MTHOKOZISI CHRISTOPHER MYEZA**, ngiyafunga ngiyaqinisa ukuthi umsebenzi wocwaningo osihloko sithi: “**Ingcindezelo Engokobuhlanga Njengoba Ivezwa Ubucikomazwi BesiZulu**” wenziwe yimina ngokuzimele futhi awukaze wethulwe kwesinye isikhungo semfundo ephakeme ngenjongo yokuzuza iziqu. Imithombo engiyisebenzisile naleyo engicaphune kuyo ngiyiveze yonke njengoba injalo.

.....

Myeza M. C.

.....

Usuku

ISETHULO

Lo msebenzi ngifisa ukuwethula emndenini wami. Ngibonga kubo ukungipha isisekelo sekhaya esifudumele. Bebengisingatha njalo noma sengizwa ungisinda lo msebenzi. Amazwi abo abengivuselela ithenjana obekuhamba kuhambe lifune ukufiphala ngenxa yemiqansa obekufanele ngiyiqwale ukuze ngidundubale. Ngakho-ke yilo leli thenjana engethula ngalo lo msebenzi.

Ngiphinde ngiwethule kubo bonke ababhali ngomnikelo wemibhalo yabo engihlomule kuyo ekhuluma ngempilo yabantu abansundu esikhathini sengcindezelo ezweni laseNingizimu Afrika nokwenganyelwa ngodli ngabamhlophe.

UKUBONGA

Ngibonga umndeni wami wakwaNgenuzothe emzini kaMaZuma nendodana yami ababambe iqhaza elikhulu ekungikhuthazeni ukuthi ngiwuphothule lo msebenzi ongijulukise isikhathi eside. Ngibonge amathongo onke akithi oMzukwase Abehla Ngomzungulu Wasala Wabola.

Ngiswele amazwi okubonga kumeluleki wami kulolu cwaningo uDokotela N.G. Sibiya ngokungigqugquzela nokungicathulisa ngemibono yakhe ebingikhanyisela lapho sengibhajwe obhukwini. Ngibonga nesineke sakhe kukho konke.

Ngibonga nakubacwaningi nababhali engibheke imisebenzi yabo, yangipha ugqozi nolwazi lokucacamezela ngize ngiphothule lolu cwaningo. Ngaphandle kwemisebenzi yabo bengingeke ngiphumelele ukuqala nokugojela lo msebenzikazi engiwethula esizweni, ngethemba lokuthi uzokwengeza esilulwini solwazi nentuthuko yolimi, umlando nezemibhalo olimini lwesiZulu.

IQQQA

Lolu cwaningo lubheka ingcindezelo ngokobuhlanga emibhalweni yobucikomzawi besiZulu ebhalwe ngesikhathi sobandlululo nangesikhathi senkululeko eNingizimu Afrika. Lucwaninga indikimba yengcindezelo emibhalweni yeminxa eyahlukene luveze ukuthi ababhali bathi kwakuyiziphi izinto abansundu ababecindezelwa kuzo, imaphi amasu ayesetshenziswa ukubhala leyo mibhalo kanye nezinhloso zokubhalwa kwayo.

Ngale kokuveza izinto le mibhalo ezidingidayo, lolu cwaningo lubuye luveze namasu asetshenzisiwe ukubhala lolu hlobo lwemibhalo ngesikhathi lapho umbuso wengcindezelo nobandlululo wawukwenze kwaba nzima khona kubabhali ukuba babhale ngokukhululeka. Luphinde luveze isibindi nobuchule bababhali ekubhaleni imibhalo enendikimba zengcindezelo ngokobuhlanga.

Lolu cwaningo lusebenzisa ithiyori yeMaksizimu (Marxism). Le thiyori izolekelela ekwenzeni lolu cwaningo ngokubheka ubudlelwane phakathi kwale mibhalo kanye nesikhathi ebhalwe ngaso, ikakhulukazi ekuhlaziyeni isimo senhlalo esasibhekene nabansundu ngaphansi kwengcindezelo engokobuhlanga.

Inhloso yalolu cwaningo ngukuchitha imibono yabanye abacwaningi ababopha ngabhande linye imibhalo yesintu, bethi ayikwazanga ukuveza impilo yabantu abansundu ngezikhathi zobandlululo; ayishongo lutho ngobuhlungu, usizi, ukuhlushwa nokubandlululwa kwabantu ababecindezelwe. Luveza okwakwenzeka ngaleso sikhathi nokuthi abantu abansundu bathwala kanzima kangakanani.

OKUQUKETHWE

Isifungo.....	3
Isethulo.....	4
Ukubonga.....	5
Iqoqo.....	6

ISIAHLUKO SOKUQALA: ISETHULO SOCWANINGO

1.1 Isingeniso.....	11
1.2 Izinhloso Zocwaningo.....	11
1.3 Isisusa Socwaningo.....	15
1.4 Isidingo Socwaningo.....	18
1.5 Injulalwazi Yocwaningo.....	22
1.5.1 Injulalwazi YeMaksizimu.....	23
1.6 Izindlela Zokwenza Ucwaningo.....	25
1.7 Umklamo Wocwaningo.....	26
1.8 Ukuhlelwa Kwezahluke Zocwaningo.....	27
1.9 Isiphetho.....	28

ISIAHLUKO SESIBILI: ISENDLALELO SOCWANINGO NOKUBUYEKEZWA

KWEMIBHALO

2.1 Isingeniso.....	29
2.2 Izimo Ababhali Ababebhala Ngaphansi Kwazo.....	29
2.3 Izinselelo Ezazibhekene Nababhali.....	34

2.3.1 Ukweluswa Kwemibhalo Nguhulumeni Wengcindezelo.....	37
2.3.2 Ukulawula Kwabashicileli Ngemibhalo.....	48
2.3.3 Umoya Wokubhala Ngokwesaba Kubabhali.....	50
2.3.4 Umoya Wokukhululeka.....	53
2.4 Ukubuyekwezwa Kwemibhalo.....	54
2.5 Isiphetho.....	59

ISAPHLUKO SESITHATHU: INDLELA YOCWANINGO NENJULALWAZI

3.1 Isingeniso.....	60
3.2 Amapharadayimu.....	60
3.2.1 Izindlela Namaqhinga Okucwaninga.....	61
3.2.1.1 Ipharadayimu Ebikezelayo.....	62
3.2.1.2 Ipharadayimu Ekhululayo.....	62
3.2.1.3 Ipharadayimu Ehlukanisayo.....	62
3.2.1.4 Ipharadayimu Eqondayo.....	62
3.3 Izindlela Zokuqoqa Ulwazi.....	64
3.3.1 Ucwanningo Ngendlela Yekhwalthethivu.....	65
3.4 Injulalwazi Yokwenza Lolu Cwanningo.....	68
3.4.1 Injulalwazi YeMaksizimu.....	69
3.4.2 Ukudlelana KweMaksizimu Nalolu Cwanningo.....	79
3.5 Isiphetho.....	88

ISAPHLUKO SESINE: IZIMBANGELA ZENGCIINDEZELO

4.1 Isingeniso.....	89
4.2 Iyini Ingcindezelu.....	89
4.3 Izimbangela Zengcindezelu.....	90
4.3.1 Ukuphucwa Kwabantu Umhlaba.....	91

4.3.2 Imithetho Yengcindezelo.....	102
4.3.3 Ukungathembeki Kwabelungu.....	117
4.3.4 Ukwemukela Inkolo Yabamhlophe.....	121
4.3.5 Imfundo Engenalusizo Olutheni.....	128
4.4 Isiphetho.....	132

ISIAHLUKO SESIHLANU: IMIPHUMELA YENGCIINDEZELO

5.1 Isingeniso.....	133
5.2 Imiphumela Yengcindezelo.....	134
5.2.1 Ukususwa Kwabantu Abansundu Ezindaweni Zabo.....	134
5.2.2 Ukukhosela Emapulazini.....	143
5.2.3 Ukukhosela Emalokishini.....	150
5.2.4 Ukwethembela Emfundweni.....	164
5.3 Ukuya Ekudingisweni.....	173
5.4 Ukusetshenziswa Kwenkolo YobuKhrestu.....	188
5.5 Umdonsiswano Wezombusazwe.....	196
5.6 Isiphetho.....	203

ISIAHLUKO SESITHUPHA: UKUBHEKANA NESIMO SENGCIINDEZELO

6.1 Isingeniso.....	205
6.2 Amasu Okubhekana Nengcindezelo.....	205
6.2.1 Izinyathelo Zabaholi Bendabuko.....	206
6.2.2 Ukuziba Imigoqo Yobuhlanga.....	213
6.2.3 Ukuziqalela Amabhizinisi.....	220
6.3 Ukusetshenziswa Kwemfundo.....	233
6.4 Ukuphelelwa Ngunembeza.....	241

6.5 Ukusetshenziswa Kwemibhalo Ekhonodayo.....	246
6.6 Isiphetho.....	263

ISAHLUKO SESIKHOMBISA: ISIPHETHO SOCWANINGO

7.1 Isingeniso.....	264
7.2 Okutholakele Ocwaningweni.....	264
7.2.1 Izimo Zombusazwe.....	267
7.2.2 Izinselelo Zababhali.....	268
7.2.3 Igalelo Lemibhalo.....	268
7.2.4 Ikhono Lababhali.....	276
7.3 Imibhali Ekhonodayo.....	281
7.4 Amazinga Okukhononda Emibhalweni.....	286
7.5 Okusengacwaningwa Ngomuso.....	287
7.6 Isiphetho.....	290
Imithombo Yolwazi.....	292

ISAPHLUKO SOKUQALA

ISETHULO SOCWANINGO

1.1 ISINGENISO

Kulesi sahluko kuzokwethulwa ucwaningo olusihloko esithi “Ingcindezelo Ngokobuhlanga Njengoba Ivezwa Ubucikomazwi Bemibhalo YesiZulu”. Ubucikomazwi uhlobo lwemibhalo yesiZulu eyakhiwe iminxa eyahlukahlukeni lapho ababhali becikoza ngokubhala phansi. Lolu hlobo lwemibhalo lunezinhlobo zeminxa elandelayo. Kukhona umunxa wenoveli, umdlalo, izindaba ezimfushane, imidlalo enkundlanyane ama-esityi kanye nezinkondlo. Lesi sahluko siyisingeniso sezahluke ezizolandela nokuyizona ezizobe ziqukethe ingqikithi yocwaningo lonke kusetshenziswa leminxa ebalwe ngenhla.

Lapha kuzovezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo. Kuzovezwa isisusa socwaningo nesidingo sokwenza lolu cwaningo. Kuzovezwa injulalwazi ezosetshenziswa kulolu cwaningo, nezindlela ezizosetshenziswa ukulwenza. Kuzobe sekuvezwa umklamo walo, kanye nokuhlelwa kwezahluke zocwaningo lonke.

1.2 IZINHLOSO ZOCWANINGO

Inhloso enkulu yalolu cwaningo ngokubheka ukuthi imibhalo yobucikomazwi besiZulu iyiveza kanjani ingcindezelo ngokobuhlanga eyayidla lubi ngezikhathi zobandlululo eNingizimu Afrika. Lolu cwaningo luzokwenza lokhu ngokuveza isusa sengcindezelo, indlela okwabhekwana ngayo nayo kanye nemiphumela yayo. Yizo lezi zinhloso ezizokwakha izahluke zalolu cwaningo. Kuyavela ukuthi bakwazile abanye ababhali ukubhala imibhalo evezisa sona lesi simo sengcindezelo ngesikhathi sobandlululo. Lokhu bekwenzeka ngesikhathi lapho uhulumeni wengcindezelo wayeqaphe ngeso lokhozi ukuba ababhali bangabhali izinto ezazithathwa ngokuthi azifanele ukubhalwa, ukushicilelwa nokufundwa ngumphakathi. Nanxa kunjalo, banye basiqunga isibindi babhala ngqo ngezimo ezazicindezela abantu abansundu. Iyona-ke imibhalo yalaba babhali ezocutshungulwa ngenhloso yokudweba isithombe mayelana nengcindezelo ngokobuhlanga.

UNgcobo (1999:183) ubeka kanje:

Zulu authors have managed to do this symbolically by fictionalising the characters and events. Although they do not openly express their views through writing, one can associate many events with what really happened.

(Ababhali besiZulu bakwazile ukukwenza lokhu ngendlela yophawu ngokuqamba abalingiswa nezehlakalo okususelwe ekhanda. Nanxa bengayibeki ngembaba imibono yabo ngokubhala, umuntu uyakwazi ukuhlobanisa izigameko eziningi nalokho okwakwenzeka ngempela.)

Ucwaningo luhlose futhi ukuveza isibindi, ubuchule ekubhaleni kanye nokuzidela kwalaba babhali ngokubhala imibhalo eyayikhuluma ngengcindezelo ngokobuhlanga. Le mibhalo yayihlose ukukhuluma, ikhombise abantu abansundu umonakalo owawenziwa yingcindezelo nendlela yokuthi bangenza kanjani ukulwa nalokho kucindezelwa ngabamhlophe bebenza ize leze, elingebantu, elingenampilo, amasiko, ulimi, umlando nenkolo okuhloniphekile phansi komthunzi welanga ezweni lawo khokho babo. Phela ngalesi sikhathi ababhale bashicilela ngaso babelutheza olunenkume kuhulumeni wengcindezelo labo ayebahlonza njengokhanda limtshela okwakhe ngokuphikisana nokugxeka inqubo yakhe (Ngcobo, 1999:181).

Kulolu cwaningo kuzocutshungulwa imibhalo ekhuluma ngengcindezelo ebhalwe ngesikhathi izintambo zokumbuso zisaqhoqhobelwe ngabamhlophe, kubhekwe futhi nemibhalo ebhalwe yashicilelwa ngaphansi kwentando yeningi ngenhloso yokusikhumbuza lapho sivela khona kanye nokuqondisa umlando. Le mibhalo iveza ukuhlukunyezwa kwabantu abansundu ngabamhlophe ngemithetho yengcindezelo nangesimo abantu abansundu ababephila ngaphansi kwaso. Lokhu kuzosiza ekuvezeni ukuthi le mibhalo yakwazi ukukhuluma ngengcindezelo ethinta izinto nezimo ezithile ezazibangelwe ukufika nokungabusa kwabantu abamhlophe bengamele abantu abansundu eNingizimu Afrika (Mphahlele, 1962:133). Ucwaningo luzoveza ukuthi ingcindezelo yayenzeka ngokushiyashiyana ngezigaba, amazinga nezikhathi. Zizobalwa lezi zigaba zithathelwa kuyo le mibhalo efundwe ngenxa yokuhlonzelwa lolu cwaningo. Lapha sikhuluma ngokubhidlizwa kombuso wakwaZulu ngenhloso yokuthathwa komhlaba wabantu abansundu ngabelungu, ukuthelelwa kwamakhanda nezindlu zabantu abansundu, ukungahlonishwa kwezinto ezingamagugu zabantu abansundu, ukuxhashazwa kwabantu abansundu njengezisebenzi zasemapulazini abamhlophe nokuba ngondinga sithebeni kwabantu

abansundu ngokuswela indawo yokuhlala ezweni lawokhokho babo kanye nendlela abayisebenzisa ukubhekana nesimo sengcindezelo. Ucwangingo luzoveza namasu abawasebenzisa laba babhali ukucashisela uhulumeni wabamhlophe ekubhaleni imibhalo yabo eyayikhuluma ngengcindezelo; okuyinto eyayimbangela amabibane uhulumeni wabamhlophe. Okusempeleni lapha kukhulunywa ngokugigiyela nokunkondloziswa kolimi ngokusebenzisa izaga, izisho nezifenko okwakungagcini nje ngokuveza ubuchule balaba babhali kodwa futhi okwakuqukethe umyalezo onesisindo owawudingwa ngabantu abansundu.

Yibo ubukhali nobuchule uNtuli (1984:134) aqondise kubo uma ethi: :

An artist has to acquire proper balance between what he intends to say and how he will say it. Readers are inclined to applaud a writer who expresses their grievances in verse, even though that verse is of little or no literary merit. Such verse is likely to rouse the emotions because of its topicality and bluntness, but it may not last as a work of art.

(Iciko kufanele likulinganise kahle elihlose ukukusho nendlela elizokusho ngayo. Abafundi bathambekele ekumncomeni umbhali oveza usizi lwabo ngenkondlo, ngisho ngabe leyo nkondlo inobuciko obuncane kokunye ingenabo nhlobo. Leyo nkondlo ingase iyivukuze imizwa ngenxa yokuthinta ezisematheni nokubeka ngembaba, kodwa ngeke ibe umsebenzi wobuciko ohlala njalo.)

Ucwangingo luhlose nokuveza izizathu noma izinhloso zalaba babhali ngokubhala kwabo ngesimo sengcindezelo. Lesi simo sengcindezelo sibe nethonya elikhulu ekuguquleni umphakathi ngendlela engazange yamukeleka kubantu abansundu (Kirton, 2010: 18). Kulesi sigaba kuzobe kubhekwa ukuthi kungani laba babhali babhala ngengcindezelo. Ucwangingo luzobe seluveza futhi ukuthi iziphi izinhloso zokubhala kwalaba babhali ngengcindezelo. Kungabe babeqonde ukuveza nje okwakwenzeka noma babeqonde ukugovuzisa umphakathi? Kungabe babehlose ukuba bagququzele ukulwa ukuze kuhlulwe inqubo yengcindezelo eyayihlezi abansundu entanyeni njengejoka?

Enye inhloso yalolu cwangingo ngukuphonsa itshe esivivaneni saleyo misebenzi yocwangingo ekhona ekhuluma ngemibhalo yababhali abansundu ethinta ingcindezelo eNingizimu Afrika. Ngokugxila kule mibhalo edingida ingcindezelo, ucwangingo luhlose nokucacisa ngayo ukuthi akusilona ngempela iqiniso ukuthi yonke imibhalo yezilimi zomdabu yayithalalise kuhle kwendiki yangasho lutho ngezimo abantu abansundu abazithola sebephoqelesa ukuphila

ngaphansi kwazo embusweni wabantu abamhlophe. Luzozama ukuveza ubufakazi bokuthi le mibhalo yazineka obala izinkinga zabantu abansundu ngaphansi kwesimo esinzima futhi kwaba khona izixazululo ezayihlongoza ukuze kube nobulungiswa.

UNgugi kuMkhize (1991:01) ubeka kanje:

.....a writer has no choice. Whether or not he is aware of it, his works reflect one or more aspects of the intense, economic, political, cultural and ideological struggles in society. What he can choose is one or the other side in the battle field: the side of the people or the side of those social forces and classes that try to keep people down. What he or she cannot do is to remain neutral. Every writer is a writer in politics. The only question is what and whose politics?

(Umbhali akanakho ukukhetha. Kungakhathaliseki ukuthi uyakwazi noma akakwazi lokho, umsebenzi wakhe uveza okukodwa noma ngaphezulu kwezinto ezithinta umzabalazo oshubile wezomnotho, ezombusazwe, amasiko kanye nemfundiso emphakathini. Angakukhetha nguhlangothi olulodwa enkundleni yempi:uhlangothi lwabantu noma uhlangothi lwezivunguvungu zomphakathi kanye neqeqebana elizama ngayo yonke indlela ukucindezela abantu. Angeke akwazi ngempela ukukwenza ngukuba phakathi nendawo. Wonke umbhali ungumbhali kwezombusazwe. Umbuzo kuphela uthi yini nanokuthi ungokabani lombusazwe?)

Okuvela kulo mbono kaNgugi ngukuthi wonke umbhali uyalukhetha uhlangothi ngokuqonda noma ngokungaqondi esimweni sombusazwe, kungakhathalekile ukuthi okuqukethwe kwalokho umbhali abhala ngakho kunamanembe ezombusazwe noma cha. Yingakho-ke nje abanye bababhali abansundu ababhala ngesiZulu bakhetha uhlangothi lokubhala ngezimo ezihambisana nengcindezelo. Yibo kanye laba babhali lolu cwaningo oluzocubungula imibhalo yabo. UMkhize (1991:01) ngakolunye uhlangothi uveza ukuthi iningi lababhali abansundu lakhetha ukukhuluma ngezombusazwe othinta ingcindezelo emibhalweni yabo. Ekuzameni ukukhuluma ngezombusazwe kubucikomazwi, laba babhali bancele emfundisweni yezombusazwe eshintshashintshayo ebiqhubeka eminyakeni eyadlula, ithonya umbono weqeqebana lezombusazwe.

Lolu cwaningo lugxile emibhalweni yababhali abansundu beminxa eyahlukene kusukela emanovelini, imidlalo efundwayo, izindaba ezimfushane kuya ezinkondlweni. Lokhu kuzokwenziwa njengoba kuhlonziwe kulolu cwaningo, kodwa kugxilwe ephuzwini lengcindezelo eveza izimo ezabangelwa ukunganyelwa ngenkani kwabantu abansundu

ngabamhlophe. Ngakho-ke lolu cwaningo luzokhombisa ukuthi akukuhle ukubopha ngabhande linye bonke ababhali abansundu noma labo ababhala ngolimi lwesiZulu uma kugxekwa imibhalo yabansundu yangesikhathi sengcindezelo.

1.3 ISISUSA SOCWANINGO

Isisusa sokwenza lolu cwaningo kube ukuqaphela ukuthi nakuba imibhalo yesiZulu ishicilelwe yaba miningi ngesikhathi sengcindezelo kodwa aluluningi cwaningo olukhuluma ngendikimba yengcindezelo emibhalweni yesiZulu. Kuzokhumbuleka ukuthi umlando othinta abantu abansundu isikhathi esiningi ubhalwe ngabamhlophe, bewubhala ngenhloso yokuba uvune bona (Amouzou, 2007:330). Kubonakala kunesikhala esidinga ukugcwaliswa mayelana nokwenziwa kocwaningo uma kubhekwa le ndikimba yengcindezelo ngokobuhlanga ikakhulukazi uma kukhulunywa ngesikhathi lapho abantu abansundu babecindezelwe khona eNingizimu Afrika okwaqala ngokuba baphucwe umhlaba wabo kanye namalungelo okulingana emkhakheni wempilo (Motlhabi, 1984:01).

Lolu cwaningo luzophinda lubheke ukuthi ingcindezelo yayikhahlameza kanjani impilo yabantu abansundu. Phela kungalesi sikhathi lapho abalwa khona belwela okungokwabo, babhekana nokuboshwa, ukushaywa, ukudingiswa nokubulalwa imbala (Lodge, 1983:33). Kungaba umqondo ophusile ukubheka ukuthi ngalesi sikhathi esasinzima kangaka ababhali abansundu baba namuphi umnikelo ukuqondisa umlando maqondana nezimo ezazikhona, ziyinsakavukela umchilo wesidwaba kubantu abansundu (Motlhabi, 1984:31).

Lolu cwaningo lususwe futhi ikakhulukazi ngukuphawula kwabahluzi abathile abayibeka isici imibhalo ebhalwe ngezilimi zesintu ngokuthi ayikhombisi ukuveza izinkinga zabantu abansundu nezezwe, kepha ibonakala ibhalelwe nje izingane zesikole. UNtshangase (2001:22) uveza ukuthi ababhali abansundu babengavunyelwe ukubhala ngezindikimba ezithinta ezombangazwe, inkolo noma yini eyayingagxeka inqubomngomo kahulumeni wabamhlophe. Yingakho nje ababhali abansundu bagcina ngokuphoqwa yisimo bazithola sebebhala okuzovuna uhulumeni okwenza ukuba imibhalo yabo ilungele ukufundwa izingane ezikoleni ngaphandle kokuzihabulisa ngezombangazwe othinta izimo zabantu nezelizwe (Mathonsi, 2002:12). Kanti uNtuli noSwanepoel (1993:138) bayakuveza ukuthi bakhona ababhali ababhala izinto ezazikhulumela

abantu futhi ikhona imibhalo eyakwazi ukuputshuka kulokho kuhlolwa. Iyona-ke le mibhalo ezocutshungulwa kulolu cwaningo eveza ingcindezelo ngokobuhlanga.

Kungaba kuhle ukubheka ukuthi ngalesi sikhathi esasinzima kangaka empilweni yabantu abansundu ezweni laseNingizimu Afrika, ababhali babhala imibhalo ethini maqondana nezimo ezazikhona, nezaziyinsakavukela umchilo wesidwaba kubantu abansundu. UWauthier (1978:347) uthi ababhali baseNingizimu Afrika abakwazanga ukubhala ngokukhululeka basho noma yini abafuna ukuyisho ngenxa yokulawulwa kwemibhalo nguhulumeni wabantu abamhlophe. Uthi-ke ababhali bagcine sebebhala ngokwentando kahulumeni okwenza ukuba imibhalo yabo ilungele ukufundwa yizingane zesikole. Ukwenza kanje kwababhali kusho ukuthi ababhali abakwazanga ukubhala ngezinkinga ezikhona ezweni ngenxa yenqubo yabantu abamhlophe; bangazibeka obala izinkinga futhi bangahlongoza zixazululo ezinkingeni. Le mibhalo-ke yayigcina ingakwazi ukuxhumana ngqo nempilo yabantu. UWauthier uthi umbhalo kumele uthinte ngqo izinto eziphathelele nempilo yalabo bantu okhuluma ngabo. Kufanele futhi umbhalo ufune ukuletha uguquko kulokho okungahambi kahle.

UNtuli noSwanepoel (1993:138) bayasho nabo ukuthi kubakhinyabezile ababhali ukubekwa kwemithetho elawula ukubhalwa kwemibhalo eNingizimu Afrika:

It is not disputed that, because the demand came predominantly from a school readership, publishers followed a careful policy to comply with the educational objectives of the moment. However, this does not imply that protest never reached the publishers' desks, nor that critical works, especially in poetry, did not slip through.

(Akukuphikwa ukuthi, ngenxa yokuthi imali yayingeniswa ikakhulu ngabafundi abasezikoleni, abashicileli babeqikelela ukunamathela ezinhlosweni zezemfundo yangaleso sikhathi. Nokho lokhu akusho neze ukuthi imibhalo ekhonodayo yayingafiki kubashicileli nokuthi imisebenzi egxekayo, ikakhulukazi ezinkondlweni, yayingaputshuki ishicilelwe.)

Bayachaza lapha ukuthi ababhali bagcina sebethobela uhulumeni ngenxa yokuthi babezobhala uhlobo lwemibhalo eyayifunwa ngabashicileli nabo benzela ukuba izincwadi abazishicilele ziphumelele ekuhlolweni ukuze zingene ohlelweni lokufundwa ezikoleni bese zibenzela imali. Nokho-ke uNtuli noSwanepoel bayasho futhi ukuthi bakhona ababhali ababhala izinto ezazikhulumela abantu futhi ikhona imibhalo eyakwazi ukuputshuka kulokho kuhlolwa. Le

mibhalo eyayiputshuka iyona ezocutshungulwa kulolu cwaningo njengoba yakwazi ukushicilelwa ukuze ifundwe.

UKunene (1962) nabanye bakhala ngokuthi imibhalo eminingi yabansundu yayingathinti izinkinga zabantu abansundu. Bazitshela ukuthi ayibange isaba khona imibhalo eqondene nokukhulumela abantu abacindezelwe ngenxa yokufina kwesandla sikahulumeni wabamhlophe ekuhlolisiseni imisebenzi yabansundu nokuvalwa kwaleyo esolekayo kuhulumeni. Indikimba yengcindezelo iqondene ngqo nokukhuluma okususelwa ekungajabulini ngesimo noma izimo ezithile okwakuphilwa ngaphansi kwazo, nezahlela ekuguqukeni kwempilo yabantu abansundu ngaphandle kwentando yabo.

UNgala (1985: vii) uma ekhuluma ngemibhalo ehlose ukuveza izinto ezithinta abantu; lapha esizoyibiza ngokuthi imibhalo ekhulumela abantu, uthi:

Committed writers are extremely sensitive to the social problems of their day and are constantly coming to grips with them, hoping to play their part in changing society for the better. They are therefore constantly defining the role of art in society and endeavouring to develop literary forms that match their social vision.

(Ababhali abazibophezele banozwelo oludlulele ezinkingeni zomphakathi abaphila nawo futhi babhekana nazo ngqo, ngethemba lokubamba iqhaza ekwenzeni ngcono umphakathi. Ngakho-ke bahlale njalo beveza iqhaza lezobuciko emphakathini nokuzama ukuthuthukisa imibhalo ehambelana nabakufisela umphakathi.)

Kuyacaca lapha uma kukhulunywa ngengcindezelo ukuthi kusuke kuvezwa isimo esingasihle kubantu ababephila ngaphansi kwaso. Ngakho-ke kusuke kugxekwa okuthile ngoba kubonakala njengokungafanele. Yingakho nje noMckay kuOnwumere (2014:149) egcizelela ukuthi umbhali kufanele abhekene nezinto ezibalulekile ezithinta igqikithi yezombusazwe. Kulolu cwaningo kuzovela ukuthi le mibhalo ngabe inakho yini lokhu okushiwo uNgala (1985: 25) uma ethi umbhalo okhulumela abantu:

Is not only a passive product of historical conditions, a passive reflection of reality, but it can also influence and help to shape reality; for literature is a social force which, with its emotional or ideological weight, shakes or moves people.

(Awuwona nje umkhiqizo ongadikizi wezimo zomlando, oveza isithombe esithuntubele samaqiniso, kodwa ngumsebenzi ongathonya futhi usize

ekulolongeni amaqiniso; kwazise imibhalo ingamandla okuthi ngesisindo sawo esingokomzwelo noma imfundiso ethile, inyakazise noma ivukuze abantu.)

Ucwaningo lolu lususwe ukubona isidingo sokuba kuvezwe kahle iqhaza labanye ababhali besiZulu kumunxa wenoveli, womdlalo, wezindaba ezimfushane kanye nezinkondlo ekukhulumeleni abantu abansundu ababecindezelwe ngabamhlophe ngesikhathi sobukholoniyalizimu kanye nesobandlululo ezweni laseNingizimu Afrika.

Isihloko salolu cwaningo sikhethwe ukuze kuvezwe ukuthi nakuba kwakunobunzima obuningi kakhulu obabubhekene nababhali abansundu kodwa bakhona ababhali abakwazi ukuthi babhale imibhalo eveza futhi ekhuluma ngengcindezelo.

Eminye yale mibhalo iyayiveza ingcindezelo ngezinto ezithile ezifana nokuthathwa ngenkani komhlaba wabantu abansundu ngabamhlophe, ukukhokhiswa intela yekhanda, ukuphendulwa izigqila emapulazini abamhlophe, ukunqatshelwa kwabansundu ukuba bangene kwezombusazwe, ukuhlupheka kwabansundu ngokuphenduka ondingasithebeni ngokuswela indawo ezweni lokhokho babo, imfundo engabasizi abansundu nokunye. Ngesikhathi le mibhalo iveza okungahambi kahle ibuye iveze ukuthi abantu abansundu babhekana kanjani nenkinga yengcindezelo.

1.4 ISIDINGO SOCWANINGO

Ikhona imisebenzi yocwaningo eseyike yenziwa mayelana nemibhalo yobucikomazwi efaka umunxa wenoveli nomdlalo kucutshungulwa izinto ezahlukahlukene ezithinta izindikimba. Mayelana nalesi sihloko esidingida ingcindezelo ngokobuhlanga, ngempela ayikho imisebenzi ethe qecelele esike yacubungula le ndikimba olimini lwesiZulu. Ocwaningweni oluningi indaba yobandlululo ngokobuhlanga bekuxoxwa ngayo njengengxenye nje yezahluko ezigxile kokunye. Ngokwesibonelo abahluzi abanjengoNtuli (1978), Mathonsi (2002), Zondi (2006), Mathonsi noMazibuko (2011), Qwabe (2016) nabanye bacwaningile ngokukhononda emibhalweni yesiZulu kodwa kabagxilanga ngqo engcindizelweni ngokobuhlanga. Kanti ngasohlangothini lwesiNgisi ikhona imisebenzi ecubungula indikimba ethinta ingcindezelo, noma singeke salimisa ngesihloko ukuthi iyinsada. Uma sibuyela olimini lwesiZulu, yize eminye yale mibhalo ezosetshenziswa kulolu cwaningo isike yasetshenziswa ngabanye abacwaningi, kodwa

bebeyisebenzisa ukucubungula okungathinti indikimba yengcindezelo. Ikhona imisebenzi esike yacutshungulwa ethinta izindikimba ezahlukenene, nokho-ke nakhona lapha ngeke sisho ukuthi iyinsada. Uma sibheka ngasohlangothini lomunxa wezinkondlo, kuyavela ukuthi ikhona imisebenzi ecubungula indikimba esondelene nengcindezelo.

Sikhona isidingo socwaningo olunje njengoba lugxila esikhathini sengcindezelo eNingizimu Afrika. Yisikhathi lesi esaletha ubuhlungu nokudunguzela okukhulu ezweni lonke; idudulana ngezifuba phakathi kwabantu abansundu kanye nabantu abamhlophe. Lokhu kwenzeka ngezindlela ezahlukenene, abanye bekwenza ngosiba, abanye bekwenza ngezulu lezandla. Yisikhathi lesi esaletha ukuchitheka kwegazi nokuhlukunyezwa kwemizimba nemiphefumulo. Ngokucwaninga imibhalo ebhalwe ngalesi sikhathi, kuvela ukuhlobana nokuxhumana phakathi kwemibhalo jikelele, ikakhulukazi imibhalo yephrozi, kanye nesikhathi leso ebhalwe ngaso nesikhathi ababhali ababhale ngaso emibhalweni yabo. Lolu cwaningo luveza futhi lufaka isigxivizo kulobu buhlobo nalobu budlelwane. Sikhona-ke isidingo socwaningo olunje, oluzoveza ukuthi izwe lisukakuphi, ladlula kuziphi izingqinamba, izinselelo nezigameko laze lathi choshosho esicongweni sokuntwela ezansi.

Lokhu kufakazela okushiwo nguSole (1983:37) obeka kanje:

Claims have been made that most of the political literature in South Africa comes from black writers. This, it is said, is due to the nature of apartheid: art and politics are inseparable because politics, in the form of specifically racial oppression, pervades all parts of black people's lives

(Bakhona abathi iningi lemibhalo yezepolitiki eNingizimu Afrika iqhamuka kubabhali abansundu. Kuthiwa lokhu kungenxa yesimo sobandlululo: ubuciko nepolitiki kuhlale kubelethene ngoba ipolitiki, ikakhulukazi eyisimo sengcindezelo ngokobuhlanga, isabalelele kuzona zonke izingxenye zempilo yabantu abansundu.)

Lolu cwaningo lufeza isidingo socwaningo oluveza ubudlelwane phakathi kwemibhalo eyiphrozi ebhalelwe ukukhulumela abantu ngesikhathi sobandlululo kanye nesikhathi sengcindezelo yabantu abansundu becindezelwa ngabantu abamhlophe ukusukela izwe lhlwithwa kubanikazi balo okungabantu abansundu kuze kufike esikhathini lapho seliphethwe uhulumeni wabo

abamhlophe. Imibhalo ezocutshungulwa lapha ikhuluma ngezinto nezimo zangesikhathi sengcindezelo yobukholoniyalizimu kanye neyobandlululo kusukela ukuqala kwazo lezi zimo.

Ucwaningo luveza ukubaluleka kwemibhalo ngokukhuluma ngezinto ezazenzeka ngenxa yengcindezelo nobandlululo ezweni laseNingizimu Afrika. Luveza ubuchule nobunyoninco bababhali bale mibhalo ekubhaleni ngokusebenzisa amasu ahlukahlukene. Luveza la masu lunikeze nezibonelo. Lubuye lugqamise isibindi salaba babhali njengoba kwakunobungozi bokuboshwa nokuvalwa umlomo uma umbhali ebhale ngendlela eyayinyathela amakhona kuhulumeni wengcindezelo.

USibisi (2013:07) ubeka ngokuthi bakhona ababhali nabantu ababenesibindi sokukhuluma bengakushayi mkhuba ukusatshiswa nguhulumeni wengcindezelo. Lokhu ukubeka kanje:

The writers defied intimidation from the violent structures of the apartheid system and risked their lives by fearlessly articulating their opinions. The poets and many others were prepared to die in defence of their beliefs.

(Ababhali bakushaya indiva ukusatshiswa okuvela ezinhakeni ezinodlame zenqubo yobandlululo futhi babeka impilo yabo engcupheni ngokukhuluma ngesibindi ngemibono yabo. Izimbongi nabanye ababhali abaningi babekulungele ukufa bevikela izinkolelo zabo.)

Ucwaningo lolu njengoba lwenziwa ngesikhathi sekunesimo senkululeko ezweni, lunikeza ithuba elikhululekile lokuba kubhalwe ngokungabi navalo ngemibhalo yephrozi edingida ingcindezelo, izinhloso zokubhalwa kwazo kanye nomthelela wazo eNingizimu Afrika yangesikhathi sobandlululo. Njengoba lokhu kugqama kwabanye ababhali njengoba eyabo imibhalo yashicilelwa ngesikhathi seNingizimu Afrika ekhululekile.

Ucwaningo lolu luzothasisela kulolo olukhona olukhuluma ngeqhaza lababhali ababhala ngesikhathi zengcindezelo. Luzoveza isimo senhlalo nezombusazwe ngesikhathi sengcindezelo kanye neqhaza lale mibhalo ezocutshungulwa ekuvezeni izimo zobandlululo nengcindezelo kanye nokwakwenzeka ngesikhathi sengcindezelo. Ngokuphendula imibuzo ethile ukuze kutholakale izimpendulo zemibuzo yalo ucwaningo, luzoveza ulwazi olusha mayelana nemibhalo kanye nokukhononda ngesikhathi sobandlululo nengcindezelo.

Ikhona imibhalo eyabhalwa ngezikhathi zengcindezelo eyabhalelwa ukuba ikwazi ukuveza izimo zokucindezelwa, ukuhlushwa kanye nokubandlululwa kwabansundu ngabamhlophe. Lolu cwaningo lufakazela okushiwo ngu-Edson (2006:1) uma ethi:

During the pre-Apartheid and Apartheid period, political relevance was reflected in our literature. This was considered a means of social and political awareness, and a form of protest against the injustices of Apartheid.

(Ngezikhathi ezandulela ubandlululo nangesikhathi salo uqobo, ukungena khaxa kwezepolitiki kwakuvela emibhalweni yethu. Lokhu kwakubhekwa njengendlela yokuvula amehlo mayelana nezenhlalo nepolitiki futhi kuyindlela yokukhononda ngokungabi nabulungiswa kobandlululo.)

Le mibhalo ekhuluma ngengcindezelo iqhamuka kubantu ababubonile futhi babuzwa ubuhlungu bokuphila ngaphansi kwengcindezelo yabamhlophe. Ucwanningo luzogqamisa ababhali kanye nemisebenzi yabo abayenzele isizwe, luveze nobuchule babo kanye nokungahlonizi kwabo ekukhulumeleni abantu abansundu.

Lolu cwaningo luzobheka ukuthi laba babhali bakwazile yini ukukhuluma ngezimo ezazingezinhle kubantu abansundu abebecindezelwe ngesikhathi sobandlululo. Ngalokhu luzobe lubheka ukuthi yini abayenza ukubamba iqhaza ekulweleni ukukhululeka kwezwe laseNingizimu Afrika ngokusebenzisa imibhalo yephrozi.

NgokukaNgara (1985) umbhali uveza izimo zendawo yalapho ahlala khona, abeke obala ubudlelwane phakathi kwendlela okuphethwe ngayo izwe kanye nokuzwiwa nokufunwa ngabantu abaphethwe. UNgara (1985:29) uphinde abeke kanje:

The dynamic of political struggles and social change affect the content and form of works of art, so that if we are to understand fully and appreciate the rise, development, concerns and styles of the literature of a nation we must see literature in relation to the history and struggles of its people, and in relation to the various ideologies that issue from socio-economic conditions.

(Ukuguquguquka komzabalazo wombangazwe noguquko kwezenhlalo kunomthelela engqikithini nesakhiwo somsebenzi wobuciko, kangangokuthi

ukuze siqonde ngokugcwele futhi sibone ukukhula, ukuthuthuka, ixhala kanye namasu okucikoza emibhalweni yesizwe, kumele sibuke imibhalo ngokuyiqhathanisa nomlando nomzabalazo wabantu bayo, futhi siqhathanise nezimfundiso ezinhlobonhlobo eziwumphumela wezimo zenhlalo-mnotho.)

Ngokulandela lokhu kuzocwaningwa izimo ezazikhona eNingizimu Afrika ngesikhathi sengcindezelo bese kucwaningwa izizathu zengcindezelo ezincwadini zabo ezigaguliwe kanye namaqhinga ababhali abawasebenzisa ekuvezeni ingcindezelo, bese kuvela ukuthi zaziqini izinhloso zokubhala kwabo le mibhalo emayelana nengcindezelo.

1.5 INJULALWAZI YOCWANINGO

Kubalulekile ukuthi umcwaningi asebenzise injulalwazi noma izinjulalwazi ezikhethiwe uma enza ucwaningo lwakhe. Lokhu kubaluleka ngokusho kukaNkumane (1995) sekufana nempopo kulowo osuke ezokwenza ucwaningo olubhekiswe emibhalweni ngoba sekufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisa ukuhlaziya imibhalo. NgokukaMcNulty (2003) injulalwazi iwuhlaka olunesidingo futhi iyisisekelo esakha isimo sokuqonda umsebenzi ozocwaningwa. USpivak (1990:39) uchaza injulalwazi ngokuthi ayisho lutho olutheni ngaphandle kolwazi olungekho obala futhi olungathintene nempilo njengoba injalo. Injulalwazi ikhuluma ngempilo ezingeni elingabonakali, kukhuluma abantu abangaqondakali ngenxa yobunzulu bolwazi abaluzuzile, bese kuthi abakushoyo kwamukelwe futhi kugcizelelwe yizikhungo. UNdimande-Hlengwa (2001:19) ngakolunye uhlangothi uthi injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo.

Njengoba lolu cwaningo luzocubungula indikimba yengcindezelo emibhalweni eyabhalwa ngesikhathi sobandlululo naleyo eyabhalwa yashicilelwa izwe laseNingizimu Afrika selikhululekile, kusemqoka ukuba wonke la maphuzu acatshangisiswe ngesikhathi sekukhethwa injulalwazi. Ngakolunye uhlangothi uReeves (2008) uyakuvuma ukubaluleka kokusetshenziswa kwezinjulalwazi uma kwenziwa ucwaningo ngokuveza ukuthi zisiza ocwaningayo ukuba abone ngendlela entsha ukuhlalisana kwabantu kanye nezinkinga ezikhona enhlalweni yabo. UFokkema (1978:1) naye uyakhuluma ngokubaluleka kokukhethwa nokusetshenziswa kwenjulalwazi. Lokhu ukubeka kanje:

We need theories of literature in our attempts to interpret literary texts and to explain literature as a specific mode of communication. The scientific study of literature is inconceivable without relying on a particular theory of literature.

(Sidinga izinjulalwazi zemibhalo emzamweni wethu wokuhumusha imisebenzi ebhaliwe nokuchaza imibhalo njengendlela ekhethekile yokuxhumana. Ukufunda imibhalo ngobusayensi kakunakwenzeka ngaphandle kokuthembela ohlotsheni oluthile lwenjulalulwazi yemibhalo.)

Kulolu cwaningo kukhethwe ukuba kusetshenziswe injulalwazi yeMaksizimu (*Marxism*). Izothi ukuchazwa kafishane le njulalulwazi ukuze kuqondakale ukuthi iyini, iqukethezi nokuthi ixhumana kanjani nalolu cwaningo. Le njulalwazi izokwazi ukunikeza uhlaka olufanele lokwenza lolu cwaningo oluphathelele nendikimba yengcindezelo ngokobuhlanga emibhalweni eyashicilelwa ngesikhathi sobandlululo ezweni laseNingizimu Afrika naleyo eshicilelwe izwe selikhululekile; isiyonke esikhumbuza lapho esivela khona.

1.5.1 INJULALWAZI YEMAKSIZIMU

Ngokuka-Amuta (1989:52) iMaksizimu iwuphawu oluveza ukungqubuzana emphakathini ngokwemibono, okuqubuka ngokwamazinga ahlukahlukene abo abantu. Ibe isiveza ukuthi kukhona abanothi, lokhu bese kubanikeza amandla okulawula lokho okukhiqizwayo. Imvamisa kugcina sekucindezelwa izisebenzi zixhashazwa ngabalawula umnothi. Abanothi ngenxa yenqubo yobugombela kwesabo kugcina kuyibo abalawula okwenzeka ezweni (Solomon 1973:62). NgokukaMarx no-Engels (1970:82) imiphakathi iyahlukana bese kuthi abantu babe nokuzwana okuhlobene namandla okukhiqiza. USibisi (2013:42) ngakolunye uhlangothi uveza ukuthi injulalulwazi yeMaksizimu uma ibhekwa mayelana nokusetshenziswa ekucubunguleni imibhalo, ithi imibhalo ingakwazi kuphela ukuqondwa uma icutshungulwa esimweni senhlalo nesombusazwe.

USolomon (1973:53) ugcizelela indlela abalandeli beMaksizimu ababuka ngayo imibhalo. Imibhalo le bayibuka njengomkhiqizo osesimeni sokuba nomsebenzi oveza izinto eziyiqiniso ezenzeka emphakathini. Bathi imibhalo kumele ifake igxalaba ekukhululeni umphakathi. Yingakho nje lolu cwaningo lugxile kuphela kokuqukethezi imibhalo, hhayi esakhiweni semibhalo nokuthi le mibhalo iyilande kahle yini imigomo yeminxa ebhalwe ngaphansi kwayo. Kunalokho, le mibhalo izocutshungulwa kubhekwa isimo sezwe ngaphansi kokuthathwa kwezwe laseNingizimu Afrika ngabamhlophe sebeshintsha isimo senhlalo nempilo yabantu abansundu

kanye nesimo sobandlululo esasihlukanisa abantu ngokwebala. Ukucubungula le mibhalo ngokweMaksizimu kuveza ukuthi idalula ukugqubuzana phakathi kwabantu abansundu abacindezelwe nabaxhashazwayo kanye nabamhlophe ababandlululayo.

Lokhu kuhamba embonweni nasezinkolelweni zika-Amuta (1989) zokuthi imibhalo yase-Afrika kumele kukhulunywe ngayo ngaphansi kohlaka lwezombangazwe olumelwe ukulwa nokuthathwa kwezwe labansundu kanye nokuphoqwa kwabansundu ukuba bamukele indlela yokuphila yabamhlophe bese belahla eyabo. U-Amuta uthi ekukhulumeni ngemibhalo yase-Afrika kumele kubhekwe izinto eziningi. Uthi ukwenza lokhu kudingeka uhlaka lwenjulalwazi embaxambaxa ezokwazi ukupenapena zonke izinhlangothi zesimonhlalo yabansundu. Ngokwalolu cwaningo, iMaksizimu imbaxanengi futhi inabe ngokwanele ukufeza lesi sidingo esiqhakanjiswa ngu-Amuta.

Bakhona abahlaziyi abayibona ibalulekile le njulalwazi ekucwaningeni ngemibhalo yase-Afrika njengoba iveza izinkinga ezikhona phakathi kwabantu. UFarah (1983:11) uthi umzabalazo olwa nengcindezelo noguquko emphakathini uba nomthelela emibhalweni yobuciko. Imigomo yobuMaksizimu iyaphikisana nemigomo yengcindezelo eyayibusa eNingizimu Afrika. Lokhu kucacisa ukuthi iMaksizimu ibuka umsebenzi wobuciko njengofanele ukufeza izinhloso zokulwa nokungahambi kahle emphakathini ngokobudlelwane kwabantu ngokuhlukana kwamazinga abo empilo. NgokukaForgacs kuJefferson noRobey (1995:167) lokhu kuchaza ukuthi imibhalo ingaqondisiswa kahle uma ingacutshungulwa kulandelwa injulalwazi yeMaksizimu ngokuba kugxilwe kulokho okwenzekayo emiphakathini.

ULukacs (1962: 43) ubeka kanje:

A Marxist theorist, supports this view when he writes that the great realist writers were able to transcend distorted and partial ideological views of their societies to show things as they really are, that is to reflect the reality of their time.

(Usonjulalwazi yeMaksizimu uyawusekela lo mbono ngesikhathi ebhala ethi ababhali abaneka amaqiniso babekwazi ukubuka ngale kwemibono esontekile nengaphelele yemiphakathi yabo ukutshengisa izinto njengoba zinjalo, okungukuthi, ukuveza iqiniso langaleso sikhathi.)

Ngokucubungula le mibhalo kulandelwa injulalwazi yeMaksizimu kuthenjwa ukuthi kuzovela ukuthi le mibhalo iveza izinto ezazenzeka emphakathini kanye nokuthi umphakathi wawubhekene nohlobo olunjani lwempilo ngaphansi kwezimo zezehlalo, ezomnotho kanye nezombangazwe ezweni laseNingizimu Afrika ngesikhathi okwabhalwa ngaso le mibhalo. Kuthenjwa nokuthi ucwaningo lwale mibhalo luzokwazi ukuveza ubuqiniso besimo esasikhona eNingizimu Afrika ngesikhathi sengcindezelo, sibhekene nabo bonke abantu baseNingizimu Afrika abansundu nabamhlophe ngezindlela ezahlukene.

1.6 IZINDLELA ZOKWENZA UCWANINGO

Ekwenzeni ucwaningo kuba nezindlela ezithile ezisetshenziswa umcwaningi ukuqoqa ulwazi. Nakulolu cwaningo ikhona indlela ezosetshenziswa ukuqoqa ulwazi nokuthola izimpendulo emibuzweni yocwaningo. Kulolu cwaningo kuzosetshenziswa indlela yekhwalthathivu ukuqoqa ulwazi. Isizathu ukuthi OSherman benoWebb bayavumelana ngokuthi indlela yekhwalthathivu iyavumelana nokufundwa kwemibhalo kanye nokubhekisiswa mayelana nalokho okucwaningwayo. Yingakho nje kulolu cwaningo kuzofundwa zincwadi ezidlelana nesihloko salolu cwaningo ezibhalwe ababhali abahlukene eminxeni eyahlukekukene njengoba kuveziwe ngenhla. Kuzofundwa izincwadi ezikhuluma ngengcindezelo, amathisizi athile, amajenali nokunye. Lokhu kungenxa yokuthi kunesidingo ukubukeza imibhalo ukuze kube khona ukuqonda nokuthola lokho okungamaqiniso okusekela lokho okucwaningwayo (Hodder, 1990:99). Kuzofundwa izincwadi ezikhuluma ngezinjulalwazi, ikakhulukazi leyo yeMaksizimu.

Kuzofundwa, kucutshungulwe, kuhlaziye indikimba yengcindezelo ngokobuhlanga ezincwadini ezigaguliwe ngenhla. Lezi zincwadi zizohlukaniswa ngokwezindikimba zazo: lezo eziveza izimbangela zengcindezelo, eziveza imithelela yengcindezelo kanye nalezo eziveza indlela abantu abansundu ababebhekana ngayo nesimo sengcindezelo.

Le mibhalo izobe seyihlukaniswa ngokuba kuqalwe ngaleyo edingida imbangela yengcindezelo lapho izwe lihlulwa kubanikazi balo okungabantu abansundu okwaholela ekutheni bagcine sebengenamhlaba baphenduka ondingasithebeni. Bese kudlulelwa esigabeni sokucubungula imibhalo lapho abantu abansundu sebuswa ngabamhlophe; kubhekwe ukwehlukahlukana kwezinhlobo zengcindezelo. Kuzobe sekubhekwa ingcindezelo ngaphansi kwalezi zihlokwana:

ukuphucwa kwabanikazi umhlaba wabo, ukuphoqa ukukhokhwa kwentela yamakhanda abansundu, ukuxhashazwa kwezisebenzi emapulazini nenzondo yabamhlophe kwabansundu, ukuba undingasithebeni kwabansundu ezweni lokhokho babo, ukuncishwa amalungelo kwabansundu nokunye nokuthi abantu abansundu babhekana kanjani naleso simo.

Ucwaningo luzohlukanisa le mibhalo ngokwezinhlobo zezindikimba eziyidingidayo. Luzobe seluhlukaniswa ngokwezindikimbana zengcindezelo. Lokhu kusho ukuthi kuzohlaziywa ukuthi umbhalo nombhalo ukhuluma ngaluphi uhlobo lwengcindezelo, oluthonywa yimuphi umthetho wobandlululo.

1.7 UMKLAMO WOCWANINGO

Lolu cwaningo luzobheka lucubungule izigaba zokukhula kwengcindezelo nokhondolo lokwenzeka kwayo. Luzoqala lucubungule imbangela yengcindezelo eyaqala ngokunqotshwa kukaZulu ngamaNgisi ngonyaka we-1879, yaqhubeka njalo kwaze kwafika kunyaka we-1990. Izincwadi ezizocutshungulwa yilezo ezishicilelwe kusukela ngonyaka we-1935 kuze kuyoshaya kowe-2014. Isizathu sokugcina kulo nyaka ngokuthi wandulela unyaka umcwaningi aqale ngawo ukuqoqa ulwazi, imithombo nokunye obekuzodingeka kulolu cwango. Ngakho bekungase kungasebenzeki ngokuhleleka uma umcwaningi efaka neminye imibhalo eshicilelwe ngenkathi eqhubeka nocwaningo lwakhe.

Ngokwezindikimba, ucwaningo luzogxila kuphela kulezo zincwadi ezidlelana nesihloko njengoba kugcizelelwe lapha ngenhla. Zizofundwa zonke lezo zincwadi bese kude kusetshenziswa ezinye zazo njengezibonelo, zihlelwe ngokwezinhlobo zengcindezelo futhi zilandela ukukhula kwezombusazwe nokushaywa kwemithetho eyayigunyaza uhlobo oluthile lwengcindezelo.

Njengoba kwaziwa, miningana imibhalo yesiZulu ehunyushwe isuselwa kwezinye izilimi ikakhulukazi isiNgisi. Eminye yale mibhalo ehunyushiwe iyayithinta indikimba yengcindezelo. Nanxa kunjalo, kayizukusetshenziswa kulolu cwaningo ngoba inhloso enkulu ngukuqhakambisa ilaka neqhaza lababhali besiZulu ekuphawuleni ngengcindezelo engokobuhlanga.

Kakulula ukusebenzisa yonke imibhalo ekhona esiZulwini, ethinta indikimba yengcindezelo. Ngakho-ke ikhona imibhalo lolu cwaningo olungezukuphila ikakhulukazi leyo yezinkondlo,

izindaba izimfushane nemidlalo enkundlanye. Isizathu salokhu ngukuthi eminye ibisho amaphuzu afanayo; obekungase kubange isidadada nokuphindaphinda ukwenza izibonelo ngemisebenzi esho into eyodwa noma efanayo.

1.8 UKUHLELWA KWEZAHLUKO ZOCWANINGO

Ucwaningo lolu luzoba nezahluko eziyisikhombisa sezizonke. Zizolandelana kanjena lezi zahluko:

Isahluko sokuqala siyisethulo socwaningo esizoveza izinhloso, isisusa socwaningo, isidingo socwaningo, injulalulwazi, izindlela zokwenza ucwaningo, umklamo wocwaningo. Sizondlalela izahluko ezilandelayo.

Isihloko sesibili kulesi sahluko kuzovezwa ukubuyezwa kwemibhalo, kugxilwe emibhalweni yocwaningo olwenziwe ngabanye abacwaningi becwaninga emikhakheni yezemibhalo ethinta ingcindezelo eyayiqondiswe kubantu abansundu. Sizophinda siveze isendlalelo ngenjongo yokucacisa izinselelo ezazibhekene nababhali ngesikhathi sengcindezelo eyayihambisana nobandlululo. Kuzothintwa amaphuzu anjengokulawulwa kwemibhalo nguhulumeni wobandlululo, uvalo olwaludala ukubhala ngokwesaba kubabhali, ukuvalwa umlomo kwababhali nokunye.

Isahluko sesithathu sizoveza izindlela zokuqoqa ulwazi, ipharadayimu yocwaningo kanye nenjulalulwazi ezosetshenziswa ekwenzeni ucwaningo. Kuzokhulunywa ngezindlela eziqokelwe ukuqoqa ulwazi nokuthi kungani kusetshenziswe lezo zindlela. Lapha kukhulunywa ngokufundwa kwezincwadi eziqokelwe lolu cwaningo, amathisizi abhaliwe mayelana nemibhalo ekhuluma ngengcindezelo, amaphepha kanye nezincwadi ezishicilelwe ezithinta umlando nemibhalo enendikimba yengcindezelo. Kumathisizi kuzobhekwa agxile esiZulwini bese kubhekwa nalawo emibhalo yesiNgisi nezinye izilimi.

Isahluko sesine sizohlaziya umlando mayelana nembangela yengcindezelo ngokucubungula imibhalo ehlobene nesisusa sayo ingcindezelo. Kuzobhekwa ukuthi ukwehlulwa kwamaZulu empini yaseOndini nokudatshulwa kwezwe lakwaZulu laba iziqephuqephu ngokwezifunda; kwase kubekwa izincelebana zabamhlophe, kwaphembaziphi izimbangela zengcindezelo ezaba nemithelela yezombangazwe empilweni yabantu abansundu.

Isahluko sesihlanu sizohlaziya imiphumela yengcindezelo ngokucubungula leyo mibhalo edlelana naleli phuzu. Kuzovela izinto eziningana ezifana nokuphoqwa ukukhokha intela yekhanda, ukungahlonishwa kobuholi bendabuko, ukuzondana kwezinhlanga ezahlukenene, imfundo evuna abamhlophe, ukungahlonishwa kwezinto ezingamagugu abantu abansundu, ukususwa kwabantu abansundu ezindaweni zabo ngendluzula nemithelela yakho ukususwa, ukuxhashazwa kwezisebenzi emapulazini, ukuncishwa amalungelo kwezombusazwe, ukuswela indawo yokuhlala, ukuxhaphazana kwabansundu egameni lomzabalazo, nokunye.

Isahluko sesithupha sizocubungula ukuthi abantu abansundu babhekana kanjani nengcindezelo engokobuhlunga njengoba kuveza imibhalo eyahlukenene edlelana naleli phuzu. Izindikimbana ezizovela yilezo eziveza lezi zinto ezifana nesinyathelo sobuholi bendabuko mayelana nesimo sengcindezelo, ukuhlalisana kwezinhlanga ezahlukenene, ukuziqalela amabhizinisi, nokusetshenziswa kwemfundo njalo njalo.

Isahluko sesikhombisa sizoveza isiphetho socwaningo jikelele, siveze okutholwe ucwaningo kanye nokunye okusengenziwa ngabanye abacwaningi.

1.9 ISIPHETHO

Kulesi sahluko kuvezwe izinhloso zocwaningo ezakhiwe isisusa, isidingo kanye nenjulalwazi yokwenza ucwaningo. Kuvezwe nezindlela zokwenza ucwaningo nomklamo walo. Kucacisiwe ukuthi ucwaningo lolu luzokwengeza kulolo oluvele lukhona olumayelana nokukhononda kwababhali besiZulu ngenxa yobandlululo nengcindezelo nomthelela walo kubantu abansundu. Emklamweni wocwaningo ngokwesikhathi kanye nemibhalo, kucacisiwe ukuthi ucwaningo lugxile ikakhulukazi esikhathini sengcindezelo engokobuhlunga kusukela amaNgisi enqoba uZulu kuze kuyoshaya ekupheleni kobandlululo. Kuchaziwe nokuthi kuzosetshenziswa izincwadi ezibhalwe ngesikhathi sengcindezelo kanye nalezo ezibhalwe sebekhululekile abansundu kuleli.

ISAPHLUKO SESIBILI

ISENDLALLELO SOCWANINGO NOKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Lesi sahluko siyisendlalelo jikelele salolu cwaningo. Kulesi sahluko kuzobhekwa izimo zenhlalo ezazikhona ngesikhathi ababhali abansundu bebhala imibhalo okugxilwe kuyo kulolu cwaningo. Izimo ezizocutshungulwa yilezo ezazihlukumeza abantu abansundu njengoba kuveziwe esahlukweni sokuqala mayelana nemisebenzi yabo edingida ingcindezelo ngokobuhlanga eNingizimu Afrika. Kuzohlaziywa, kubuyezwe imibhalo yocwaningo olufundiwe ezosetshenziswa uma kwenziwa lolu cwaningo. Lokhu kuzobe kubukwa ngehlo lokuthi kukhona yini ukudlelana phakathi kwalolu cwaningo nemibhalo ebuyezwayo. Injongo yalokhu ngokuqikelela ukuthi umsebenzi ofana nalo ungahambi nje kungazeki ukuthi ubheke kuphi nokuthi uthonywe yiluphi ucwaningo oselwenziwe kakade.

2.2 IZIMO ABABHALI ABABEBHALA NGAPHANSI KWAZO

Ababhali okucutshungulwa imibhalo yabo kulolu cwaningo bazalwe izwe laseNingizimu Afrika seliqhoqhobelwe ngabamhlophe. Abamhlophe izwe leli balihlwatha ngenkani ngendlovu iyangena ngokuthi banqobe abansundu ezimpini zokubangwa kwawo umhlaba. Lokhu kwakuhambisana nayo ingcindezelo futhi kwabanga ukuba uZulu alwe izimpi eziningana nabamhlophe ezama ukuvikela izwe lakhe. Waqala ngokulwa namaBhunu empini yaseNcome uZulu esaholwa yiNkosi uDingane. Waphinda uZulu walwa namaNgisi empini yaseSandlwana nasOndini ngaphansi kweNkosi uCetshwayo kaMpande. Ziningana nezinye iziqubu zokungqubuzana, uZulu ezabalazela ukuvikela izwe lakhe kwabamhlophe.

Imithetho yokukhokhwa kwentela ngabansundu yiyona eyasetshenziswa ukuphoqa abansundu ukuba bayosebenzela abamhlophe. UGerard (1971: 222) ubeka ngokuthi:

The taxation policy was also responsible for the cityward trend of the Africans, many of whom had to find paid work in towns merely to pay their taxes. As a result of these and other causes, Zulu men flocked in large numbers to towns, especially to Johannesburg.

(Inqubomgomo yentela nayo yayiyimbangela yofuduko lwabansundu befudukela emadolobheni, iningi lalo okwakumele lithole umsebenzi emadolobheni ukuze nje

bakhokhe intela. Ngenxa yalokhu nezinye izimbangela, amadoda amaZulu athuthuleka emadolobheni, ikakhulukazi eGoli.)

Abantu abansundu baphoqekeka ukuba bathuthuleke emadolobheni ukuze beyosebenzela abamhlophe. Kwakungekho makhono ababewafundele ngakho babesebenza imisebenzi engathi shu ezindlini zabamhlophe nasezimayini; imisebenzi esile kungeyabamhlophe kuphela. Ingcindezelo yayidla lubi lapha emadolobheni njengoba abantu abansundu babengaphathwa kahle futhi bengavunyelwe ukuhlala nokuxubana ngenkululeko nabamhlophe. Izinga lempilo jikelele yabansundu emadolobheni lalilibi kakhulu, kwandawo yokuhlala ehloniphekile benganikwa kunalokho bempintshaniswa ezinkomponi nakwezinye izindawo ezingacacile.

Okwashayela isipikili sokugcina ngumthetho owaphuca abantu abansundu ilungelo lomhlaba ngonyaka we-1913, kwazaleka okukhulu ukuhlupheka. UZondi (2005:17) uyakuveza lokhu kanje:

The establishment of the Land Act of 1913 was aimed at destroying a whole class of peasant producers to avoid their competition with White farmers.

(Ukushaywa koMthetho Womhlaba wonyaka we-1913 kwakuhloswe ngakho ukushabalalisa abantu abakwazi ukuziphilisa ngokukhiqiza ukuze kugwenywe ukucintisana kwabo nabalimi abamhlophe.)

Isimo esadaleka sokungakwazi ukuzondla kwabantu abansundu nemindeni yabo ikakhulukazi abantu besilisa, sabaphoqekeka ukuba bahambe bayosebenzela abamhlophe. Lokhu kwakusho ukuthi sekuhlale kukhona abantu abalungele ukuqashwa basebenzele abamhlophe ukuze inqubo yobungxiwankulu iqhubeke futhi idlondlobale.

UPlaatjie simcaphuna kuGerard, Ntuli noSwanepoel (1993:243) uthi:

The Land Act would force people into an alienated state of mind...the wholesale dispossession of the black people; and the process was to continue unrelentingly until the 1990s, meant that the black people's image of themselves was largely not self made, but created in reaction to a system defined by others.

(UMthetho Womhlaba wawuphoqela abantu esimeni sokubathwebula ngokwengqondo...le ndaba yokuphucwa umhlaba kwabantu abansundu yayizoqhubeka njalo kwaze kwaba yiminyaka yezi-1990s, okwashi ukuthi

indlela yokuzibuka yabantu abansundu akubanga into yokuzenzela, kodwa yenziwa ngokuhlaziywa ngabanye.)

Ngonyaka we-1923 kwabuyele kwaphasiswa umthetho ohlukanisa ngokuhlala ngokwezindawo owaziwa ngokuthi i-*Group Areas Act*. Lo mthetho wawuthi abantu abahlale ngokuhlukana ngokwebala. Abansundu kwakumele bahlale endaweni ebekelwe abansundu kuphela, eqhele kakhulu nedolobha ukuze bangahlali ngokuxubana nabamhlophe. Amadolobha ayebekelwe ukuhlala abamhlophe kuphela; abansundu bevunyelwe kuphela ukuba sedolobheni ngesikhathi sokusebenza (Gerard nabanye, 1993:245).

Ezindaweni zokusebenza ikakhulukazi ezimayini nakwezinye izikhungo, kwasebenza umthetho owawaziwa ngokuthi yi-*Colour Bar Act* yonyaka we-1926. Lo mthetho wawubekela abantu abamhlophe ngokukhethekileyo imisebenzi ethile; kuyibona kuphela abavunyelwe ukwenza imisebenzi edinga amakhono. Kuyacaca-ke ukuthi wawubacindezela abansundu ngoba babezokwenza leyo okuthiwa ayidingi makhono, bese-ke beholelwa ubala ngenxa yalokho. Ukuthuthuleka kwabantu abansundu emadolobheni akuzange kubanikeze ukujabula nokuphatheka kahle. UGerard (1971:223) uthi:

This (Colour bar act) was the legislation that, over a period of less than fifteen years, brought city life experience to numberless Africans, while at the same time condemning them to dramatic conditions of increasing poverty and squalor.

(Lo mthetho womgoqo ongokwebala wawungumthetho, okwathi ngaphansana nje kweminyaka eyishumi nanhlanu, wanambithisa abansundu abangenakubalwa impilo yasedolobheni, ngesikhathi esifanayo ubaphonsa esijwini sobumpofu nobubha obubhebhethekayo.)

Uma eqhubeka lapho uGerard (1971) uyakuveza ukuthi kwakuyinhloso enkulu yababhali abaningi abansundu ukuba emibhalweni yabo babhale, baveze izinto ezimbi ezazibangelwa izimo ezimbi ezazilethwa ubuphofu nendlala. Yingakho nje ngezikhathi zeminyaka ye-1940 kuya kweye-1950 kwakhula umuzwa kubabhali abansundu ukuthi imibhalo yobucikomazwi kazwelonke ixhumane nemvulamehlo ngokukazwelonke (Gerard nabanye, 1993:247).

U-Ekwensi kuLindfors (1974: 33) ngakolunye uhlangothi uthi:

The role of the writer is dictated by the social and political atmosphere in his country.

(Iqhaza lomlobi lilawulwa yizimo zenhlalo nombusazwe ezweni lakhe.)

Lokhu akushoyo ngempela kusekelwa yizo kanye izinkolelo zenjulalulwazi yeMaksizimu ewumgogodla owuhlaka lwalolu cwaningo. Ngokulandela lokhu-ke kubalulekile ukuba lapha siphawule ngezimo zenhlalo nezombangazwe ezazikhona ngesikhathi sokuphila kwabo kanye nokubhala kwabo.

Izwe laseNingizimu Afrika laba neshwa lokucindezelwa kabili ngezikhathi zokuphatha kwabamhlophe ngokudedelana. Kuqale kwaba ngokucindezelwa ngokwamaNgisi ehlwitha izwe ngendluzula eliphatha ngenkani. Kuthe emva kwalokho kwalandela ukucindezelwa ngokwenqubo yamaBhunu ehambisana nobandlululo. Kokubili lokhu kulethe uguquko endleleni yempilo yabantu abansundu abebeyijwayele, kwalethe nemithetho ebacindezelayo yabenza bangaba nawo amathuba afanayo nawabamhlophe, ngaleyo ndlela behliswa nesithunzi. Okusho ukuthi umongo wempilo yabo wabhidlizwa yizo lezi zimo. Yingakho nje nemibhalo ezocutshungulwa lapha iveza ingcindezelo emazingeni ahlukene nangokwezikhathi ezahlukene.

U-Amase, Kaan noNwabudike (2013:63) babeka kanje:

Literature is the mirror of the society because the artists write or compose their works about the events and happenings in the society. African writers have had the task of writing about the experiences of Africans before independence as well as post independent disillusionment.

(Imibhalo iyisibuko somphakathi ngoba amaciko abhala noma aqamba imisebenzi yawo mayelana nezinga nokwenzekayo emphakathini. Ababhali base-Afrika bebelokhu behlalelwe ngumsebenzi wokubhala ngezimo zabantu base-Afrika ngaphambi kwenkululeko ngokudideka ngemuva kwenkululeko.)

UTurner kuPetersen no-Rutherford (1990:31) ubeka ngokuthi abangamela abanye ngenkani baba namandla phezu kwabo, base besebenzisa la mandla ukuhlula nokuqumba phansi noma ukushaya abanganyelwe baze bavume ukuphathwa. Imibhalo yesiZulu nayo iyaveza ukuthi miningi kakhulu imithetho eyashaywa ngabamhlophe ukuze bakwazi ukuqhwaga izinto zabantu abansundu kanye nokubengamela ngenkani. Phela abamhlophe ingcindezelo bayibumba bayicija ngayo imithetho eyayivuna bona kuphela. Abantu abansundu le mithetho yayibakhafulela

ngaphandle ngoba inhloso yayo kwabe kungukucindezela bona abansundu. Le mithetho ayiqalanga ngokuthatha kwamaBhunu ngowe-1948 kepha yayiqale kudala kakhulu ngesikhathi kusaphethe wona amaNgisi ngayo belu inkani nengcinezelo.

Ephawula uZondi (2005: 14) ngezimo zenhlobo yabantu ngaphambi kokuba kushaye unyaka we-1950 eNingizimu Afrika uthi:

Political developments meant the emergence of Trade Unions and Political parties. Laws oppressive to Africans were aimed at safeguarding the Whites by making it impossible for Blacks to be successful in business education and politics.

(Ukuguquka kwezombangazwe kwasho ukuvela kwezinyunyana zezisebenzi kanye namaqembu ezombangazwe. Imithetho ecindezela abansundu yayihloselwe ukuvikela abamhlophe ngokuvimbela abansundu ukuba bachume kwezamabhizinisi, imfundo nezombangazwe.

UZondi uze aveze nokuthi imithetho eyashaywa ephathelene nezemisebenzi kanye nezisebenzi yayisavuna bona abamhlophe, icindezela abansundu. Le mithetho yayivele ihlose khona ukugagula izinhlobo ezithile zemisebenzi bese ibekelwa abebala elimhlophe kuphela. Lena kwakuthiwa yimisebenzi edinga amakhono athile akhethekile. Kwaqhubeka khona ukucindezelwa nokubandlululwa ingcaca kwabansundu ngenxa nje yebala labo. Konke lokhu sekufakazela khona ukuthi ukucindezelwa kwabansundu kuyinto eyayivunywe ngumthetho nezinkantolo zezwe laseNingizimu Afrika.

UZondi (2005:19) ukucacisa kahle lokhu uma ethi:

Labour laws reserved certain skilled jobs for Whites. Discrimination on the basis of colour clearly became part of the legal system.

(Imithetho yezemisebenzi yabekela eceleni imisebenzi ethile yamakhono kwaba eyabamhlophe kuphela. Ukubandlulula ngokwebala ngokusobala kwaba semthethweni.)

Kwaba semthethweni wezwe ukucindezela abantu ngokubheka nje ibala labo. Abantu abazithola bebandlululeka kakhulu lapha kwaba ngabantu abansundu. NgokukaMotlhabi (1984:10), isizathu ngokuthi kuhulumeni wabamhlophe inhlosongqangi kwabe kungukuphendula izwe

laseNingizumu ne-Afrika kube ngelabamhlophe bodwa ezwenikazi i-Afrika. Kwakunemisebenzi eyayibekelwe ukuba kuqashwe kuyona abantu abamhlophe kuphela. Le misebenzi yayiholela imali engconywa kunaleyo misebenzi eyayivunyelwe ukuba yenziwe ngabantu abansundu. Lokhu kukodwa kwakubakhiphela ngaphandle kwesibaya somnotho wezwe labo.

Lokhu kufakazelwa okushiwo nguKadir (1996) kuMathonsi (2002:13) obeka kanje:

The peripherization, silencing or excision of those self-searching voices has always left the collective body hollow and its body politics inane.

(Ukukhishwa inyumbazana, ukuthuliswa nokuvalwa kwamazwi alabo abezifuna bekuhlala njalo kushiya ubumbano lomzimba luphansi kanye nomzimba wezombusazwe unjimbilili.)

2.3 IZINSELELO EZAZIBHEKENE NABABHALI

Izinselelo ezazibhekene nababhali ngesikhathi sengcindezelo kwabe kuyizininselelo ezazidalwa ingcindezelo kwabansundu bebandlululwa ngabamhlophe. Zazibangelwa ngokufuna kwabamhlophe ukungamela nokulawula impilo yonke yabantu abansundu ukusukela ekutheni benzani, bacabangani, babhalani futhi bakhulumani.

Abanye abacwaningi bakhala ngokuthi ababhali bezilimi zomdabu kabazihluphanga ngokubhala ngalezi zimo zengcindezelo. Ngokwesibonelo, uMathonsi (2002: 17) ubeka kanje mayelana nalokhu:

South African-language writers write as if they have only seen a beautiful and peaceful South Africa, as if they have not witnessed any extortion by the colonial authorities and as if there is nothing displeasing and shocking to report.

(Ababhali bezilimi zabansundu babhala sengathi babone kuphela ubuhle nokuthula eNingizimu Afrika, sengathi abakaze babe ngofakazi bemikhuba yeziphathimandla zabamhlophe nokuthi sengathi akukho okungajabulisi nokuhlasimulisayo okufanele kubikwe.)

Nokho uNtuli (1984:158) usho okwehlukile kuMathonsi ngoba yena uthi indikimba yengcindezelo ibidume kakhulu kubabhali base-Afrika esikhathini esedlule. Abanengi babo

bebekholelwa ngukuthi umbhali kumele abe neqhaza alibambayo emphakathini aphila kuwona. Yingakho nje uDhlomo kuGerard nabanye (1993:71) ebeka kanje:

It seems to us that there is one weapon that the African has not organized and used effectively. And that is the weapon offered by the arts: painting, music and literature. Others think of art as luxury and a pastime of well to do and economically secure. This is wrong, because where there is an ideological struggle such as we have today, the work of an artist is of vital importance. It is he who can touch the mind, heart and spirit of the people. He can speak to a greater audience.

(Kuthina kubukeka sengathi kunesikhali abansundu abangakasihleli basisebenzise ngempumelelo. Leso sikhali sinikezwa yimisebenzi yobuciko: ukudweba, umculo nobucikomazwi. Abanye babheka ubuciko njengento yokutenda nento yokuchitha nje isizungu kubantu abami nabanethezekile kwezomnotho. Lokhu kuyiphutha ngoba lapho kunomzabalazo wemfundiso, njengaleyo esinayo namhlanje, umsebenzi weciko ubaluleke kakhulu. Yilona elingakwazi ukuthinta umqondo, izinhliziyi nomphefumulo wabantu. Lingakwazi ukukhuluma nabantu abaningi.)

Ngokwalolu cwaningo indaba yengcindezelo igqame kakhulu kubabhali abansundu, begxeka indlela abantu abansundu abaphethwe ngayo ngabamhlophe. Ngasohlangothini lomunxa wezinkondlo iphuzu lengcindezelo liyagqama liveza ukugxambukela kwabamhlophe empilweni yabansundu. Lokhu kugqanyiswa kakhulu ngababhali bezinkondlo esiZulwini abafana noVilakazi, uNtuli, uNxumalo, uDlamini nabanye. Kodwa-ke eqinisweni bakhona ababhali ababa ngaphambi kwabo ababhala nabo begxile kuyo indikimba yengcindezelo. UVilakazi (1946:282-283) uyaveza ukuthi ngisho ngaphambi kokwanda kwababhali ababhala ngesiNgisi, baningi abantu ababelokhu belibekile ilaka labo ngokucindezelwa kwabantu abansundu; abanye babo ababalayo ngoThema, Msimang, Dhlomo, Tyamashe, Rabusana nabanye ababebhala ngezilimi zesintu.

Noma ngabe yiziphi izinselelo ezikhona ezibhekene nabantu kanye nababhali, abalandela iMaksizimu bakholelwa ekutheni umbhalo kumele ukhulume; ukhulumele abantu, uveze izinto ezingahambi kahle; izinkinga ezibhekene nabantu ngenxa yenkambiso ekhona endaweni. UMao Tse Tung kuGugelberger (1988:59) ubeka ngokuthi imibhalo nobuciko kufanele kuveze abalingiswa abayisithombe sempilo engokoqobo futhi isize uquqaba luzibambe mathupha ekuqhubezeleni phambili umlando.

UMathonsi (2002:3) naye ubambelela emazwini akhe uMao uma ethi:

The ideology expressed by literature or art is either in conflict or in harmony with the dominant ideology. Writers produce literary works by defining their positions in relation to the context of ideological assumptions. Sometimes the artists cannot escape the influences of the prevailing ideology of the epoch. That is why Marxist aesthetics, which is in conflict with the apartheid ideology, cannot be ignored in South Africa.

(Imfundiso ephinyiswa emibhalweni noma ebucikweni kuba ngukuthi iyanqubuzana noma iyavumelana nemfundiso engungqoshishilizi. Ababhali babhala imisebenzi yobuciko ngokucacisa ukuma kwabo uma kuqhathaniswa nalokho okuhlawumbiselwa yizimfundiso. Kwesinye isikhathi ngeke ngempela kube lula ukuthi amaciko abalekele ithonya le mfundiso ewazungezile. Kungakho nje imibono yobuMaksizimu, engqubuzana nemfundiso yobandlululo, ingenakuzitshwa eNingizimu Afrika.)

Ababhali abansundu bayawuqonda umsebenzi wemibhalo ukuthi akuwona nje wokumela iqiniso, kodwa ubamba iqhaza ekuhleleni amasiko esizwe ukuze kwande inhlalakahle. Yingakho nje u-Adoeti (2006:32) egcizelela ukuthi umbhali uneqhaza alibambayo ngokuba umhlanganisi wokuqwashisa umphakathi mayelana nokuthinta umkhqizo ngokukwamklasi. Nanokuthi iqedwa kanjani indaba yokucindezelwa nokuxhashazwa kweklasi ngelinye.

Kanti uSaro-Wiwa (1999:81) yena uthi:

Literature must serve society by steeping itself in politics by intervention and writers must not merely write to amuse or to take a bemused critical look at society. He must play an interventionist role.

(Imibhalo kufanele ibhekelele umphakathi ngokuba ingene kwezepolitiki ngokungenelela, kanti ababhali akufanele babhalele nje ukujabulisa noma ukubuka umphakathi ngeso elikitazekile. Umbhali kufanele abambe iqhaza ngokungenelela nokulamula.)

Ngakolunye uhlangothi u-Okolo (2003:32) ubeka ngokuthi ingqikithi yemibhalo ukuveza ukuhleleka komnotho emphakathini kanye nesimo sobudlelwano esibukhiqhizayo. Kufanele imibhalo iwuhluze umphakathi okhona ngokwezimiso zawo ngokuveza umhlaba womcabango omele umhlaba oyiqiniso.

Sesiyizwile imibono yabacwaningi ngeqhaza lombhali ekuphawuleni ngezimo ezikhungethe umphakathi aphila kuwo. Manje ake sibheke ukuthi yiziphi izinselelo ezazikhona ngesikhathi sokubhala kwalaba babhali abakwazile ukubhala ngezimo ezinzima empilweni yabantu ukuze sibone ukuthi yini eyayingase ibangele abanye ukuba bangayithi vu eyengcindezelo.

2.3.1 UKWELUSWA KWEMIBHALO NGUHULUMENI WENGCIINDEZELO

Uhulumeni wabamhlophe wabona kukuhle ukuba uqhamuke nezindlela zokwelusa imibhalo yabantu abansundu ukuze aklinye noma agqibe imibono yokukhononda yabhali abansundu eyayisiqala ukusabalala nasemibhalweni yesiZulu. Lokhu kwakusahambisana nokwelusa impilo yonke yabantu abansundu ngendlela yokuyidicilela phansi okwakwenza abantu abansundu izakhamuzi zesigaba sokugcina esintwini, njalo bephathiswa okwezilwane (Mathonsi 2002:11).

UCanonic (1998:57) uveza ukuthi ngemuva nje konyaka we-1953 okwaqaliswa ngawo umthetho wemfundo owawubizwa ngokuthi i-“Bantu Education”; inhloso yayo eyayenzelwe abantu abansundu kuphela, abaholi bakahulumeni wengcindezelo bathatha isinqumo sokuqoka abantu abazohlola, babheke ukufaneleka kwemibhalo ezoshicilelwa eNingizimu Afrika. Kwakumele le mibhalo ingashayisani nemfundiso nalokho okushiwo nokufunwa nguhulumeni wabamhlophe, kwazise uhulumeni wayazi ukuthi imibhalo ibamba iqhaza elikhulu ekuvuleni umphakathi amehlo.

U-Amase nabanye (2013:63) bathi:

The literary artists can through their works offer critical appraisal of existing political situation in order to mould or redirect the actions of society, its belief and values. Literature can therefore influence people's perception about politics and how to effect a political change. It is therefore difficult to divorce literature from politics.

(Amaciko ezemibhalo angakwazi ukuthi ngemisebenzi yawo aveze ukuphawula okubalulekile ngokucubungula nhlangothi zonke isimo sezepolitiki esivunguzayo ngenhloso yokusibumba noma ukukhwezela izenzo, izinkolelo namagugungqangi omphakathi. Ngakho-ke imibhalo ingakwazi ukuthonya abantu mayelana nendlela ababuka ngayo ezepolitiki nanokuthi bangaluvuthela kanjani ukuguquko lwezepolitiki. Yingakho nje kunzima ukwehlukanisa imibhalo nezepolitiki.)

Laba ababehlonziwe babehlola zonke izincwadi zazo zonke izilimi zabantu abansundu. Abaholi bakahulumeni wengcindezelo babe nokwesaba ukuthi imibhalo ingase iqukathe izinto eziphikisana nezimfundiso zeqembu le-*National Party*. Babevimba wonke amazibuko ukuba kungafiki emehlweni abantu abansundu imibhalo ebavula amehlo ngokwenziwa ngabamhlophe kubo nebagovuzayo ukuba benze okuthile ukuguqula isimo ababephiliswa kuso (Ngugi, 1981:04). Babesaba ukuthi kukhona imibhalo engakuveza ngokuthathwa ngendluzula kwezwe labantu abansundu, lithathwa ngabamhlophe nokunye. Nakuba-ke wayezama uhulumeni wengcindezelo ukuqapha ngeso lokhozi emibhalweni yabantu abansundu, zikhona izincwadi ezaputshuka yize kuqashwe kanjalo (Ngugi 1981).

UGerard (1971:268) naye uyasho ukuthi uhulumeni wabaqoka abantu ababezoqapha ukuthi imibhalo yabantu abansundu ayiqukathi ukukhuluma okwakuzofaka uhulumeni enkingeni. Uthi imibhalo yabantu abansundu yayingadingidi ngokukhululeka izinkinga zabantu abansundu ezweni noma izixazululo ezazidingeka ngenxa yakho ukuthi uhulumeni wayeqoke ithimba labantu abathile ukuqapha imibhalo yabantu abansundu.

Ngowe-1962 kwabunjwa iBhodi lokuLawula ukushicilela ukuze lihlole konke ukushicilelwa kwemibhalo. Kwaqalwa kwavalwa ukushicilelwa kwezincwadi ezazibonakala zingafanelekile. Ngowe-1963 kwashaywa umthetho wezokushicilelwa kwezokunandisa owawubizwa ngokuthi i-*Entertainments Act of 1963*. NgokukaGerard (1971:91) ngaphansi kwalo mthetho noma iyiphi incwadi kwakungathiwa ayikulungele ukushicilelwa uma nje:

- Iveza ubunqunu noma ihlambalaza.
- Igxeka ezenkolo zabantu abathile emphakathini noma imizwa yezakhamuzi.
- Ihlekisa ngabantu abathile noma yona ubudlelwane phakathi kwezinhlanga.

UChapman (2004: xix) ebhala ngezimo zeminyaka ye-1970-1990 uthi:

What writers of whatever genre found to be a challenge in the two decades of severe conflict was the relationship of art and politics. In South Africa there can be no separation.

(Lokho ababhali banoma yimuphi umunxa abakuthola kuyinselelo emashumini amabili eminyaka odweshu olushubile kwakuwubudlelwano bobuciko nezepolitiki. ENingizimu Afrika akukho ukwehlukane.)

Ukuvalwa nokuboshelwa ekhaya kwase kuyinsakavukela umchilo wesidwaba kulabo ababephonsela uhulumeni inselelo kwezombusazwe. Kwathi kuMbasa wezi-1967, ngokombiko kahulumeni inombolo R510, abangama-46 kulabo abase beshicilele base bezidingisile nemisebenzi yabo yavalwa umlomo. Abanye babo balifuthela leli ngaphambi kokuba bavalwe imilomo. Imibhalo okwakubonakala sengathi ayikulungele ukufundwa yavalwa. Kwesinye isikhathi kwavalwa ngisho ababhali uqobo lwabo. Uhlu lwalo mbiko lufaka ababhali abafana noDennis Brutus, Ezekiel Mphahlele, Can Themba, Bessie Head nabanye amagama abo angena ohlwini lwababhali ababekwalwe umlomo.

Lokhu kwenyusa isimo sokwesaba kwabanye ababhali babona ukuthi uma bebhala, ngeke ayithande uhulumeni imibhalo yabo futhi ngeke ivunyelwe ukushicilelwa noma ukufinyelela kubantu. Yingakho base bebhala lokho ababekholelwa ukuthi ngeke kumdine uhulumeni. Yingakho nje uNgugi (1997:15) ebeka kanje:

Our African-language writers do not seem to sympathise with the anti-colonial cause of the oppressed South Africa. They do not act like Alan Paton who sees and knows the racist, physical and intellectual violence inflicted on the African.

(Ababhali bethu bezilimi zesintu ababonakali bezwelana nezimo ezilwisana nengcindezelo eNingizimu Afrika. Abenzi njengo-Alan Paton oyibona kahle indluzula engokobuhlanga, izikhwepha nengqondo ebhekiswe kumuntu onsundu.)

UWauthier (1978:347) uveza ukuthi ukusatshwa kanjena kukahulumeni ngababhali kwachamusela ithunzi elibi ngokuba kwehlisa izinga lemibhalo ngoba babengasakwazi ukubhala ngokukhululeka. Babenovalo lokuthi mhlawumbe bamchukuluze uma bebhala okuthandwa yibo bese belutheza olunenkume. Yingakho nje banquma ukubhala izincwadi ezifanele uhlelo lwezemfundo, oluhlukile emibhalweni yamanye amazwe amaningi. UWauthier (1978) uyaqhubeka nokuthi iningi lezindikimba zale mibhalo liphakathi nendawo futhi okugqama kakhulu kuyona yithonya laseNtshonalanga elisobala.

Nasemibhalweni yesiZulu leli lifu elimnyama lagubuzela ngoba saze safinyelela nakuyo isimo sokuqashwa kwemibhalo. Ababhali babazi ukuthi izinkampani ezishicilelayo nazo ziyawesaba

umthetho obekwe nguhulumeni wengcindezelo ngakho-ke izincwadi zabo zazingeke zishicilelwe uma abashicileli bebona sengathi zizobafaka enkingeni kuhulumeni bese belutheza olunenkume.

Ezikoleni kwakuzongena izincwadi eziyisimungulu mayelana nengcindezelo. Lokhu kwakuzomsiza uhulumeni ngokuthi abantu abansundu bahlale njalo besebumnyameni mayelana namathuba ababencishwa wona ngenxa nje yebala. Phela uma nje yayingasuka inkungu lokho kwakuzokusho ukuthi ngeke uhulumeni aphoneselwe inselelo ngengcindezelo nangezinqubo ezazicindezela abantu abansundu (Ngugi, 1981:09).

Kuzo zonke izindawo nakuyo yonke imikhakha yempilo uhulumeni wayezama ukulawula ukucabanga kwabantu ngokuthi alawule ukuthi nhloboni yolwazi olwalufika phambi kwamehlo abo naphambi kwezingqondo zabo (Gordimer, 1962:100). Ngisho nasemkhakheni wezincwadi wayengazifuni lezo ezazikhuluma ngokuhlukunyezwa kwabantu neziveza ukuthi impilo ingaba ngcono kakhulu kubo bonke abantu uma kuqedwa ingcindezelo. Lokhu uhulumeni wayekwenza ngoba ewazi amandla emibhalo empilweni yabantu kakhulukazi abantu ababuswa ngempopo, hhayi ngokwentando yabo.

UNgugi (1981:25) ukugcizelela kanje lokhu:

African literature is an essential part of those cultural forces that destroyed the hegemony of imperialism in the world. They may not have created a new world but their struggle they have cleared the ground for new foundations.

(Imibhalo yase-Afrika ibalulekile njengengxenye yezinhloko ezingamasiko ezabhidliza inqubo ye-imphriyalizimu emhlabeni. Kungenzeka ukuba ayidalanga umhlaba omusha kodwa umzabalazo wazo ukwazile ukuvula isiza sesisekelo esisha.)

Uhulumeni wengcindezelo wayezama ukubalekela lokho okushiwo u-Amase nabanye (2013:63) kanye nalokhu okushiwo uNgugi (1981) mayelana nomsebenzi owenziwa imibhalo, okuwukuveza obala impilo yabantu bese izama ukuyiguqula. Uhulumeni wayefuna ezemibhalo ezizothalalisa kuhle kwendiki ngokuhlupheka nokuhlushwa kwabantu abansundu. Wayefuna ababhali ababuka izinto ngehlo elilodwa kube sengathi zonke izinto zihamba kahle futhi zihleleke ngononina.

UCoetzee (1988:11) ubeka kanje mayelana nemibhalo yabansundu:

Black writing is writing generated by the concerns of those who are disenfranchised, subject to oppressive and discriminatory laws, and made to feel outcasts in the land of their birth.

(Ukubhala kwabansundu ngukubhala okukhiqizwa ngamakhala alabo abakhishwa inyumbazana, abangaphansi kwemithetho ecindezelayo nebandlululayo futhi benziwa bazizwe beyizilahlwa ezweni labo lokuzalwa.)

UMathonsi (2002:12) uveza ukuthi abantu abadala ohlangeni olunsundu bagcina sebengazifundi izincwadi zesiZulu, sebencamela ukufunda ezibhalwe ngesiNgisi. Lokhu kwaholela ekutheni imibhalo yezilimi zabansundu ifundwe kuphela yizingane zesikole. Kuyacaca ukuthi ababhali abaningi bawuthobela umthetho kahulumeni base bewulandela bebhala ngezinto ezingamthukuthelisi kangako uhulumeni wengcindezelo.

Ukusungulwa komnyakazo we-*Black Consciousness* kanye nokusabalala kwezimfundiso zayo ezazigxile ekuvukuzeni abansundu ngezombusazwe, kwaba nomthelela wokucela kwababhali kanye nemibhalo eyayikhuluma ngezinto ezazidalwa ingcindezelo eNingizimu Afrika. Lokhu kwadalwa ngukuthi i-*Black Consciousness* kubonakala sengathi yayikwazi ukukhumbuza abansundu ukuthi akufanele bakhohlwe ngukuthi bangama-Afrika futhi bayalingana nabamhlophe. Iningi lazithola ziheha izinhlelo zayo futhi bamthanda bamhlonipha kakhulu nomholi wayo owayecangathekile engqondweni, uSteve Biko. Ixhala elikhulu le-*BCM* kwakuyindaba yobuzwe. Njengomnyakazo wenkulukeleko ovuke ngaphansi kwesimo sengcindezelo, i-*BCM* yabhekana nobuzwe bobuhlanga ekuphonseleni inselelo ngenhloso yokudambisa ububhoklo babamhlophe (Rive 1981:21-22).

UPaulo Freire (1972:28) ukuvukuza ukuzazi (i-*conscientization*) ukuchaza kanje:

Conscientization is the stimulation of self-reflected critical awareness in people of their social reality and their ability to transform that reality by their conscious collective action which sum up the intentions of the Black Consciousness.

(Ukuvukuza ukuzazi ngukuphehla ukuzazi nokuqonda kwabantu ngobuqiniso bempilo kanye namakhono okushintsha iqiniso elihambisana nokubumbeka kokucabanga obuhloswe yiBlack Consciousness.)

Empeleni i-BCM yayingagxilile kakhulu engcindezelweni yabantu ngokobuhlanga, kodwa yayigxile esimeni esisodwa esifanayo sengcindezelo eyayiqubuka emthonjeni wobandlululo (Chapman, 1982:109). Ngokundlondlobala kwe-BCM kwagqama kakhulu izinkondlo neminye iminxa yezincwadi ezazigxeka kakhulu ingcindezelo nemithetho yayo. Kwababhala ngesiNgisi singabala oDennis Brutus, Eskia Mphahlele, Nathaniel Nakasa, Bessie Head, Wally Serote nabanye. Uhulumeni wabamhlophe akakuzwisisanga kahle ukubhala kwabo. Kungakho abanye wabavala umlomo, kwathi imisebenzi yabo wayivala yangabe isafundwa futhi kwaba yicala ukutholakala nayo. Abanye bambozwa ifu elimnyama kwabaphoqa ukuba babaleke ezweni laseNingizimu Afrika, baya kokhosela kwamanye amazwe.

UNtuli kuGerard nabanye (1993: 153-154) uma ebhala mayelana nezemibhalo yesiZulu ngalesi sikhathi uthi:

It has been observed that writers avoid tackling controversial issues because their works are often screened for the school market. It is a fact, though, that we still find poems and stories which refer to some of the well known thorny issues, but this is done so tactfully that the work is good art and not mere propaganda.

(Sekuke kwaqapheleka ukuthi ababhali bayakugwema ukubhala ngezinto ezinohlevane ngenxa yokuthi imibhalo yabo ivamise ukuhlungelwa imakethe yezikole. Kuyiqiniso elimsulwa nokho ukuthi sisazithola izinkondlo nezindaba ezikhuluma ngezindaba ezinohlevane ezaziwa kabanzi, kodwa lokhu kwenziwa ngobuciko obukhulu bokucophelela, kangokuthi leyo misebenzi iba ngubuciko obuphakeme, hhayi nje imfundiso ze.)

UVladimir nabanye (1976:237) bayakuveza ukuthi ababhali abansundu ababebhala ngesiZulu babebhekene nokuhlolwa kwemibhalo yabo nguhulumeni ukuze abone ukuthi kumele yini iphumele emphakathini ukuze ifundwe. Uyakuveza nokuthi abanye baqala babhala ngendlela ethile enokuhlenekezela ukuze bacashisele uhulumeni wabamhlophe lokho abahlose ukukusho kodwa abazokwazi abafundi abansundu ukukuqonda.

UVladimir nabanye (1976) ubeka kanje:

Recognising the strictness of the South African racial laws the younger Zulu writers try to say everything in parables. They choose inconspicuous, often escapist subject matter and develop it in such a way that the censorship cannot

interfere, but the reader can understand the author's slight allusions. It is not an easy way but it is necessary.

(Ngokubona ingcindezelo yemithetho yobuhlanga eNingizimu Afrika, ababhali besiZulu abasha bazama ukusho yonke into ngolimi lobunkondlo nemizekeliso. Bakhetha indikima ecashile, futhi bayinonge kangangokuthi abahlungi bangakwazi ukugxambukela, kodwa umfundi akwazi ukuqonda okugigiyelwa ngumbhali. Kakuyona indlela elula lena, kodwa idingekile.)

Kuthe ababhali ababhale ngezikhathi zengcindezelo bathwala ubunzima ngenxa yemithetho eyayibavimbela ukubhala ngokukhululeka. Imibhalo yabo yayisihlolwa ukuthi akukho yini okubi ekushoyo ngohulumeni noma izinqubo zakhe.

Ukuhlolwa kwemibhalo eshicilelwayo ukuthi ayigxeki yini uhulumeni noma izinqubo zakhe kwaba into uhulumeni ayenza ngoba efuna ukuvimba ukushicilelwa nokufinyelela emphakathini kwanoma imuphi umbhalo awubona njengongafanelekile (Swanepoel kuGerard nabanye 1993:268). UWauthier (1978:347) uyasho ukuthi lokhu kwenza kukahulumeni kwabanqinda ababhali abanengi ukuba bangabhali ngokukhululeka. Uthi-ke babe sebebhalo izincwadi ezifanele izingane zesikole ngoba yilapho izincwadi zabo ezazizodayiswa khona. Ngale ndlela-ke ubona ukuthi imibhalo yababhali bangesikhathi sengcindezelo ayibange isakhuluma ngezinkinga zombusazwe ezazikhungethe umphakathi.

UMathonsi (2002: 33-34) ngakolunye uhlangothi uveza ukuthi ababhali baseNingizimu Afrika bagcina sebebhalo sengathi baphila ezweni elihle elingenalutho olubi oludinga ukubikwa nokunekelwa umphakathi. Babebhalo sengathi nje akunankinga yobuphofu edalwa isimo sengcindezelo. Ngale ndlela-ke kwacaca ukuthi bahluleka ukukhulumela abantu ababecindezelwe. UMathonsi uyakuhlaba-ke lokhu kuthalalisa kwabo njengendiki ekubeni isimo sasingesihle. Ukholelwa ukuthi isimo sezwe sasibanikeza ithuba eliyinqayizivele mayelana nokuningi ababhali ababengabhala ngakho.

Ukuhlolwa kwemibhalo lokhu kwakusho khona ukuthi uma umbhalo utholakala ungafanelekile, ngeke ushicilelwe noma kuzosuswa kuwo lokho okuhlatshwa yilabo abahlolole uhulumeni. Okuchaza ukuthi kwabanye ababhali lokhu kwakungasho ukuvalwa kwabo umlomo noma kuvalwe lezo zincwadi uhulumeni angazithandanga. UCanonici (1997:2) uthi uhulumeni wengcindezelo nobandlululo waqoka abantu abanengi ababezoba izimpimpi ngokuba bahlole

imibhalo ukuze bayivimbe uma ingashayi khona; babe sebebeka iso elibukhali kuzo zonke izincwadi ezazizofundwa ezikoleni ngoba uhulumeni enetwetwe lokuthi kungenzeka abafundi bafunde izinto ezizobambula amehlo nengqondo ngengcindezelo nobandlululo.

UGerard nabanye (1993:260) bafakaza kanje:

What happens to impact when a fundamental right such as this remains restricted, as it has been through legislation and numerous other measures by educational bodies, screening committees, publishers and other gatekeepers-and has forcefully been kept in place in South africa until February 1990?

(Yini eyenzekayo lapho ilungelo elibalulekile njengaleli liqhubeka linqindwa, njengoba bekwenziwa ngokomthetho kanye neqeqebana lezinhlango zezemfundo, ikomidi labaphengululi, abashicileli kanye nababheki obekubekwe ngenkani eNingizimu Afrika kwaze kwaba inyanga kaNhlolanja 1990.)

Ababhali-ke babe sebephokeleka ukuba babhale okufunwa uhulumeni ukuze izincwadi zabo zilungele ukuba zingene ezikoleni. Nakuba isimo sasimanzonzo nokho bakhona ababhali abahluleka ukugunyaza isimo sengcindezelo ngokuba baqhubeka bazibhala izincwadi ezaziveza ingcindezelo futhi kuzona kwaba khona ezakwazi ukuputshuka zashicilelwa ukuze zifundwe ngokuba zingene ohlelweni lwezikole. UNTuli noSwanepoel (1993:138) bayakufakazela lokhu uma bebeka ngokuthi yebo izincwadi eziningi zazibhalelwa ukuba zifundwe ezikoleni futhi bakhona ababebekwe ukuba baqaphe ngeso lokhozi ukuze zingaphumeleli lezo uhulumeni angazifuni. Yingakho nje uMthonsi noMazibuko kuChapman (2011:299) beveza ukuthi izincwadi ezazibhalwe ngendlela yokuthi zingahlonzelwa izikole, kwakubalula ukuthola ukushicilelwa. Bese kuthi lezo ezaziphonsela imithetho yengcindezelo eyayibekelwe ukulawula impilo yabantu abansundu zazikhubazwa.

UNTuli noMakhambeni (1998:254) bayaveza ukuthi ngasohlangothini lomunxa wezinkondlo zikhona izinkondlo ezakhishwa encwadini eyabe seyigaywa okwesibili kaMatsebula ethi *Iqoqo Lezinkondlo*. Kwakhishwa ethi “Laba Bantu Bayahlupheka” kaPhungula, ethi “Hlanganani Zizwe Ze-Afrika” kaMade nethi “Amaqhawwe Akithi Ansundu” kaMasuku. Bathi isizathu sokukhishwa kwazo yingoba:

Zontathu lezi zinkondlo zithinta isimo esingamukeleki sabantu abansundu ngaphansi kwasandla sabamhlophe.

Kodwa nakuba kwakubekwe imigoqo kanjalo, ikhona imibhalo eyayigxeka isimo sengcinezelo eyayifika kubashicileli; eminye yazo yayigcina seyiphunyuke kulo ihluzo lengcinezelo igcine ifikile kubafundi. Ikhona imibhalo njengaleyo ebhalwe nguHlela noNkosi 1968, uZondi 1986 kanye noKubheka 1988 engabalwa kuleyo okwathi noma sekubekwe imigoqo leyo kodwa yakwazi ukuputshuka. Lokhu kubenza babe ngabanye bababhali beminxa eyakwazi ukukhuluma ngezinto uhulumeni wengcinezelo ayengafuni kukhulunywe ngazo ngoba zithinta imfundiso yobu-Afrika. Bangabanye balabo ababa nesibindi, bakwazi ukumelana nondlovukayiphendulwa onguhulumeni wengcinezelo owayehlose ukulawula ngisho ukucabanga kwabantu, ukubhala kwabo kanye nokuthi yini abangayifunda. Babhalile ngezinkinga zabantu zemihla ngemihla, babhala nangezinkinga zengcinezelo eyayiphuce abantu amalungelo obuntu, yabenza izicashalala zabamhlophe.

Abasabanga ukuthi abantu ababekwe nguhulumeni ukuhlunga imisebenzi ebhaliwe babezoyigxeka imisebenzi yabo bese beyibeka eceleni; kwabona bagcine sebenegama elibi kuhulumeni. Phela kuzokhumbuleka ukuthi labo bantu babebekelwe ukuba kuvinjwe ukuvulwa kwabafundi nabantu jikelele imiqondo namehlo ngesimo esasikhona sengcinezelo eyayizuzisa abamhlophe kuphela ngesikhathi yenza abansundu bangabi bantu ezweni labo. Uhulumeni wengcinezelo wayazi ukuthi imibhalo inamandla okuvula abantu amehlo.

Lokhu kufakazela okushiwo nguCloete (1996:36) lapho ethi:

Literature is a carrier of culture in that those who are engaged in the process of recreating people's lives through writing shape their narrative using lived experiences which are unique and specific.

(Imibhalo ingumthwali wamasiko walabo abasembhidlangweni wokwakha kabusha impilo yabantu ngokubhala okulolonga izindaba zabo kusetshenziswa ngempela abadlule kukho okuyingqayizivele nokuhlaba esikhonkosini.)

Abahlungi bemibhalo babeqokwe ngonyaka we-1953 ukuze ezincwadini ingabi bikho into egxeka uhulumeni njengakho nje ukuthathwa komhlaba wabantu ngenkani, ukuncishwa amalungelo ezombusazwe kwabantu abansundu, ukunikwa kwabantu abansundu imfundo engenamsoco, ukungabi namalungelo namathuba kwabantu abansundu alingana nalawo abantu abamhlophe. Kodwa-ke izincwadi zalaba babhali nezinye zakwazi ukushicilelwa nokufakwa

ezikoleni nakuba zazikhuluma amaqiniso ayengafunwa uhulumeni. UCanonici (1998:57) ucabanga ukuthi lokhu kwadalwa ukuthi abahlungi labo kwakungebona abantu abazi kahle ulimi lwesiZulu, bengazona izingcwepheshi zolimi kodwa beyizimpimpi nje. Yingakho-ke babehluleka ukuqonda incazelo ecashile yamagama nokucikozisa okwakusetshenziswa ngababhali.

UMathonsi (2002:23) uthi ukudlondlobala kwemibhalo yesiZulu ngokwezinga kuye kwaphazamiseka ngeminyaka ye-1960 kuya kunyaka we-1990 ngoba ababeqashwe nguhulumeni ukuthi baqaphe kungashicilelwa izinto ezigxeka uhulumeni babewuhlola umsebenzi bese bewunqabela ukuba ushicilelwe noma bawuvale. Uma sekwenzeke kanje kusho ukuthi okubhaliwe kwakungeke kusafundwa ngabantu ngoba kwakungeke kufinyelele kubo. Laba ababeqashwe nguhulumeni babelwa nayo yonke into abacabanga ukuthi ikhuluma kabi ngohulumeni noma ivula amehlo abantu ngamalungelo abo. Esimweni esinje kusobala ukuthi ababhali babengagcina sebengenwa itwetwe ukubhala imibhalo ekhulumela abantu. Kwase kumele babhale into ezovunywa nguhulumeni ukuze babone imibhalo yabo ishicilelwa. Baqala ababhali abaningi babuyisela eceleni umzabalazo bezivimba ukubhala imibhalo ekhulumela abantu; babhala ngendlela eyayifunwa uhulumeni. Ukwenza kanje kwakusho ukuthi babezoba nethuba lokuba imisebenzi yabo ingene ifundwe ezikoleni. Ukufundwa kwayo nokho kwakungenawo umnikelo otheni ukulwela abantu abansundu.

Yingakho nje u-Achebe kuNgugi (1981:74) ethi:

One of the major responsibilities of the artist in African society is to explore even those issues that could be deemed as too sensitive to explore. As the sensitive needle of society, the artist risk being irrelevant if she/he tried avoiding the big social, political and economic issues of the contemporary African.

(Omunye wemisebenzi ebalulekile yeciko emphakathiniwabansundu ukucubungula lezo zinto ezingathathwa ngokuthi zinohlalu ukuzicubungula. Njengoba zizwela njengenaliti emphakathini, iciko lizibeka ebucayini bokungashaywa mkhuba uma lizama ukugwema izindaba zenhlalo, ipolitiki nomnotho ezinesisindo zomphakathi wamanje.)

Ukulawula kukahulumeni kwezemibhalo kwaba nomthelela ekudayisweni nasekuthengweni kwezincwadi. Imakethe yezincwadi zababhali abansundu yayingavulelekile emphakathini

ngesikhathi sengcindezelo. Ngisho namaphephandaba ayengatholakali ezitolo zomphakathi wabantu abansundu, ayisaphathwa-ke nje eyomtapo wolwazi kwakungabakhwekazi. Isizathu esikhulu ngukuthi uhulumeni wengcindezelo wayengafuni ukuba isizwe esinsundu kube yisizwe esifundayo ngoba sasizogcina sithole amaqiniso esimo esingamukeleki sokunyathelwa kwamalungelo aso. Yingakho nje izincwadi ezazishicilelwa kwakuyizincwadi ezazizofundwa ngabantwana besikole ezikoleni kuphelele lapho.

Yingakho nje uDhlomo kuSwanson (1982: ix) ebeka ngokuthi:

It is almost impossible to have these books published unless they are "fit for schools." It just means we shall have no great literature until this "for schools only" [policy is] ended...They choose the type of study they think will be suitable. Our children will end up by reading rubbish.

(Kucishe kube yinto engenakwenzeka neze ukuba lezi zincwadi zishicilelwe ngaphandle uma "zikulungele ukufundwa ezikoleni." Lokhu kusho ukuthi ngeke sibe nayo imibhalo evelele, kuze kube yilapho [inqubomgomo] "yezikole kuphela" iphela...Bakhetha uhlobo lwesifundo abacabanga ukuthi lufanelekile. Izingane zethu zagcina sezifunda udoti qobo lwawo.)

Ukwenza kukahulumeni kanje kwakuncike kakhulu mayelana nenqubo yobandlululo. Isizathu esikhulu sokufundisi udoti izingane ezinsundu kwabe ukuzigcina zisebumnyameni ukuze inqubo yobandlululo iphumelele ingaphonselwa inselelo.

NoSibisi (2001:5) uyakufakazela lokhu kucindezeleka kwemibhalo yesiZulu ngenxa yenqubo kahulumeni wobandlululo kanje:

If all South African writers were suppressed, black writers were doubly suppressed. Zulu writers were compelled to write books suitable for school use and this limited their readership. The white publishing companies were not keen to publish scripts written by "Bantu" in "Bantu" language. For instance the publishing section called "Bantu Literature" published books written by B.W. Vilakazi. "Bantu" is offensive and signifies a negative stereotype towards black people.

(Uma bonke ababhali baseNingizimu Afrika babecindezelwe, ababhali abansundu bona babecindezelwe ngokuphindiwe. Ababhali besiZulu babephokwa ukubhala izincwadi ezifanele ukufundwa yizingane zesikole ngakho-ke lokhu kwehlisa ukufundwa kwezincwadi zesiZulu. Izinkampani zabamhlophe ezishicilelayo zazingenawo umdlandla wokushicilela imibhalo ebhalwe "ngaBantu" abansundu

ngolimi “IwaBantu”. Ngokwesibonelo, uphiko lokushicilela “Imibhalo yaBantu” lwashicilela izincwadi ezazibhalwe ngu-B.W.Vilakazi. Igama leli elithi “Bantu” laliyindelelo futhi likhombisa ukungahlonishwa kwabansundu.)

Uhulumeni wengcindezelo wayekuqonda kahle ukuthi ubuciko bunethonya kumbhali ekwakheni okuhlukile kunalokho anikezwa kona. Buphinde bumuphe ugqozi lokuhlaziya izinselelo zempilo ukuvukuza okungaba amaqiniso ukuze kwakheke isithombe esinobuqiniso.

UNtuli noSwanepoel (1993: 138) ngakolunye uhlangothi babeka ngokuthi:

It is not disputed that, because the demand came predominantly from a school readership, publishers followed a careful policy to comply with the educational objectives of the moment. However, this does not imply that protest never reached the publishers' desks, nor that critical works, especially in poetry, did not slip through.

(Akuphikwa ukuthi, ngenxa yokuthi imali yayingeniswa ikakhulu ngabafundi abasezikoleni, abashicileli babeqikelela ukunamathela ezinhlosweni zezemfundo yangaleso sikhathi. Nokho lokhu akusho neze ukuthi imibhalo ekhonondayo yayingafiki kubashicileli nokuthi imisebenzi egxekayo, ikakhulukazi ezinkondlweni, yayingaputshuki ishicilelwe.)

Esinye isizathu salokhu ngokuthi babengabaningi abantu abansundu ababefundile kwazise izinga lokungafundi lalisephezulu kakhulu. Uhlelo lokuthuthukisa abantu abansundu lwalungaphushwa nokuphushwa.

2.3.2 UKULAWULA IMIBHALO NGABASHICILELI

Inkinga yokulawula kwabashicileli ukuthi bafunani nokuthi imibhalo kufanele ikhulume ngani, yabangela ukuba ababhali bazithole sebesesimeni sokuba bathobele lokho okufunwa yibo abashicileli. Inkululeko yokuqamba nokubhala ngokukhululeka yabe seyidungeka kakhulu.

Emibhalweni eshicilelwe umbhali uyakujabulela kakhulu ukuthi athole ithuba lokuba umsebenzi wakhe ubonwe yilanga ukuze ufundwe. Phela ekufundweni kwawo ilapho ekwazi khona ukukhuluma nokudlulisa imiyalezo yakhe kubafundi bomsebenzi wakhe lowo. Ukuthengwa komsebenzi oshicilelwe kuphinde kumjabulise umbhali ngoba usuke ezothola lolo badlana lonsumbulwana. Kodwa okumjabulisa kakhulu ngokuthi abantu abathengile bazokwazi ukubona

ikhono lakhe futhi bazitholele ukuthi uthini yena njengombhali kulowo mbhalo owumphumela wemicabango yakhe.

Ngakho-ke kuba kuhle kakhulu uma ababhali bekwazi ukubhala ngokukhululeka ukuze basho noma ngabe yini abafuna ukuyisho njengezinyosi ezazihaya amakhosi ezazingenangebhe naxhala lokutheza olunenkume ngoba nje kungukuthi zisho into engathandwa yilabo abaphethe umbuso nezwe. Ngesikhathi sengcindezelo eNingizimu Afrika le nkululeko yokubhala nokusho noma yini ngokubhala, yaphonselwa inselelo enkulu nguhulumeni wengcindezelo ngokuzama ukulawula ukuthi yini ebhalwayo neshicilelwayo.

Ngenxa yengcindezi, abashicileli ngokulandela lokho okwakufunwa nguhulumeni wezwe laseNingizimu Afrika, babelawula ukuthi yini eshicilelwa ngabantu abansundu. Babesho ukuthi yini ngempela abayifunayo nabayithandayo ukuba ababhali babhale ngayo.

USibisi (2001:5) uyakuveza ukuthi:

Zulu writers were compelled to write books suitable for school use and this limited their readership.

(Ababhali besiZulu babephoqwa ukubhala izincwadi ezifanele ukufundwa yizingane zesikole futhi lokhu kwakunciphisa ukufundwa kwezincwadi zesiZulu.)

Umbhali kwakumele-ke alandele ngokubhala lokho atshelwe ukuthi kufunwa ngabashicileli uma enenhloso nesifiso sokuba umbhalo wakhe ushicilelwe. Uma ngabe wayengabhala okungafunekanga, kusobala ukuthi abashicileli babengeke baze balokothe bawushicilele umsebenzi ophuma esandleni sakhe ngoba kwakuzobe kufana nokudlokodla imamba emgodini kuhulumeni bese bezithola besenkingeni.

Ukuphawula kukaNtuli kuMakhambeni noSibiya (2007:90) kufakazela lesi simo esasikhona sibhekene nababhali ngesikhathi sengcindezelo. Babeka kanje:

Uphawulile (uNtuli) nangemigoqo eyayibekelwe ababhali eyayenza abanye abahluzi bavele bathi imibhalo ngezilimi zabomdabu yinto efanele izingane nje, ikakhulukazi ngoba yayingakwazi ukuzwakalisa izinkinga obhekene nazo umphakathi ocindezelwe kwezombusazwe.

Lapha uNtuli wayezwakalisa ukungenami neze mayelana nale migoqo eyayibekelwe ababhali abansundu, okukhulu kunakho konke okwakumkhalisa yimithelela engemihle njengoba yayibonakala ifenyisa intuthuko ifenyisa nezinga eliphezulu leminyane imibhalo yesiZulu. Ukubekelwa imigoqo nemibandela kwaba yinselelo enkulu kubabhali. Lokhu kwenza kukahulumeni wegcindezelo kwaba nomthelela wokuba kushicilelwe kakhulu uhlobo oluthile lwemibhalo njengokufunwa kwayo ngabashicileli kanye nohulumeni.

Ukungahambisani nokuthobela le mithetho nemibandela kahulumeni kanye neyezinkampani zabashicileli kwakungasho ngempela ukuthi umbhalo wombhali obonakala noma osolakala ukuthi unamanembe okukhulumela abantu nokugxeka okuthile mayelana nohulumeni noma okwenziwa uhulumeni, ugcine ngakho ukungashicilelwa nhlobo. Uma kwenzeka ngephutha ushicileleke wawungabuye uvalwe umlomo wona kanye nombhali wawo.

2.3.3 UMOYA WOKUBHALA NGOKWESABA KUBABHALI

UMathonsi (2002:27) uyakuveza ukuthi ababhali abansundu wawusubangenile ubagubezele umoya wokwesaba uma bezobhala. Lokhu kwaholela ekutheni bagcine sebezilawula bona ngokwabo mayelana nokuthi babhalani. Base beqikelela ukubhala uhlobo lwemibhalo efunwa uhulumeni engenazo izindikimba ezizovusa uhlevane kuhulumeni omhlophe.

Lokhu kwenza kwababhali abansundu ngenxa yovalo, kwakwakha isithombe esasenza babonakale bengazwelani nabantu abacindezelwe. UNgugi (1997:15) uthi ababhali base-Afrika ababhala ngezilimi zomdabu ababonakali bebambe iqhaza ekulweleni inkululeko yabansundu abacindezelwe abamhlophe ngobukholoniyalizimu. Yize lokhu kuphawula kukaNgugi kubopha ngabhandelinye ngoba babekhona ababhali ababebhala bekhala ngezimo zenhlalo nezokucindezelwa kwabansundu kodwa kunabo ubuqiniso ekutheni abanengi base bekhetha ukubhala imibhalo engeke ibafakele isigcwagcwa ngokuba ibaqhathe nohulumeni wengcindezelo. Lokhu kufakazelwa ngukuthi ziningi impela izincwadi othi uma uzifunda ungatholi lutho oluphonsela inselelo uhulumeni wabamhlophe ngokuhlaba luhlikize isimo senhlalo yabantu abansundu ngaphansi kombuso wabamhlophe wengcindezelo.

Isikhathi sengcindezelo sasinzima kakhulu kubantu abansundu ikakhulukazi ngokushesha emuveni kokuthatha kwamaBhunu umbuso nokwenza ubandlululo lube semthethweni, Zisuka nje uhulumeni wengcindezelo wavala umlomo izinhlangano ezazilwela inkululeko. Izinkulungwane zabantu zaboshelwa ukubukela phansi ukuphepha kwezwe nokuba ngamalungu ezinhlangano zombusazwe ezazivaliwe. Ngisho umholi kaKhongolose u-Albert Luthuli owahlomula ngendondo ebizwa ngokuthi i-*Nobel Prize for Peace* ngonyaka we-1960, wavinjelwa ukuba aphume esifundeni saseGrouville ngonyaka we-1959 ngenxa yokuthi wayeqhakambisa imizwa yobutha phakathi kwezinhlanga. Ngisho nomsunguli we-PAC uRobert Sobukwe owahola imashi eSharpsville ngonyaka we-1961 akasindanga kulo mshophi futhi okwakhe kwaba nzima kakhulu ngoba wabhadla ejele eRobben Island kusukela ngonyaka we-1963 kuya kowe-1969 lingazange laqulwa icala lakhe (Narismulu, 1998:102).

Kwase kuthi phakathi konyaka we-1963 nowe-1964 ezinye izinhlangano zombangazwe njenge-ANC ne-PAC zabhekwa yisambana. Lokhu kwaholela ekuboshweni nasekugwetshweni udilika jele kwabaholi ababelwela inkululeko abafana noNelson Mandela, Andrew Mlangeni, Elias Motsoaledi, Ahmed Kathrada, Govan Mbeki nabanye. Kwaphinda futhi kwagqunywa abanye abantu ababalelwa ku-1300 emajele ngenxa yokuthi baphula imithetho yokuvikeleka kwezwe (Motlhabi 1984:31). Iningi labantu ababesaba isihluku nolaka lukahulumeni wamaBhunu labalekela kwamanye amazwe layobhaca. Ukuboshwa nokuhlukunyezwa kwabantu ababengene kwezombusazwe ngenhloso yokulwela inkululeko kwabafaka amanzi emadolweni abaningi. Akungabazeki ukuthi ababhali ngempela babezolibamba iqhaza elikhulu ukuba babengenalo uvalo lokulwela inkululeko ngamabhuku.

UMphahlele (1962:192) ubeka kanje:

South African writers were fashioning an urban literature on terms that are unacceptable to the white ruling class...[Not] accepted as an integral part of the country's culture...they keep on, digging their feet into an urban culture of their own making. This is a fugitive culture: borrowing here, incorporating there, retaining this, rejecting that....The clamour of it is going to keep beating on the walls.

(Ababhali baseNingizimu Afrika babebulunga imibhalo yasemadolobheni engamukeleki eqeqebaneni lamhlophe elalibusa... bangamukeleka njengenhlanguanisela yamasiko esizwe.... baqhubeka nokumba ngothlangothi lwamasiko asemadolobheni abazenzele wona ngokwabo. Lokhu kuxakeka

ngokwamasiko: ukuboleka lapha, nokuhlanganisa laphaya, nokugcina lokhu, uchithe lokhuya. Inhlokombo yalokhu izoqhubeka ibanga umsindo ozwakalayo.)

Uhulumeni omhlophe wabavala umlomo ababhali abathile noma imisebenzi yabo. Lokhu kwakusho ukuthi imisebenzi yabo ayivunyelwe ukufundwa eNingizimu Afrika. Uhulumeni wakwazi ukuvala umlomo ababhali abaningi ngokushaya umthetho olawula izinto ezishicilelwayo. UGerard (1971:91) uyasho ukuthi ukuqashelwa kwemibhalo kwaholela kuwona umthetho owawubizwa ngokuthi i-*Publications and Entertainments Act of 1963*, owawubalula ukuthi incwadi noma umbhalo kungathiwa awufuneki ngokukahulumeni wengcindezelo uma wona noma ingxenye yawo uhulumeni eyibona njengengcolile, ohlambalazayo, eyenza abanye inhlekisa neyingozi ebudlelwaneni nasekuthuleni kwezwe.

UMathonsi (2002:11) uyaphawula ngomthelela womthetho olawula ukubhala ngokucacisa ukuthi:

On the 1st April 1967, in terms of Government Notice R510, a list was published of the names of 46 South Africans who had gone overseas, and whose words or writings could not be quoted in the Republic. Some of them chose to leave the country before they were banned. The list included writers such as Ezekiel Mphahlele, Lewis Nkosi, Ronald Segal, Can Themba and Todd Matshikiza. Athol Fugard was refused a passport in 1967.

(Lulunye kuMbaso we-1967 ngokwemibandela yokwazisa kahulumeni R510, kwashicilelwa uhla lwamagama abantu abangama-46 baseNingizimu Afrika ababeye phesheya, ababengavunyelwe ukuba kucashunwe imisebenzi yabo eNingizimu Afrika. Abanye babo baqoma ukubaleka ngaphambi kokuba nabo bavalwe umlomo. Uhla lwamagama lufaka ababhali abafana no-Ezekiel Mphahlele, Lewis Nkosi, Ronald Segal, Can Themba noTodd Matshikiza. U-Athol Fugard yena wanqatshelwa iphasiphothi ngonyaka we-1967.

Kuyahlaluka ngokusobala ukuthi uhulumeni wabamhlophe wawuzimisele ngayo yonke indlela ukubafaka ingebhe ababhali ukuze bangabhali ngokuthanda kwabo bafake nezinto ezigxeka yena noma eziphikisana nenqubo yakhe.

NasesiZulwini wabehlela lo mshophi wokuvalwa umlomo kwababhali noma imisebenzi yabo. Lokhu kwagqama kakhulu ngasohlangothini lomunxa wezinkondlo. NgokukaNtuli noMakhambeni (1998:254) bayakuveza ukuthi ezinye izinkondlo zababhali abango-Made,

uMasuku no-Phungula ezazikhona eqoqweni elithi “Iqoqo Lezinkondlo” zakhishwa uma seligaywa okwesibili.. Zikhishwa ngoba uhulumeni ekhononda ngazo.

UNtuli noMakhambeni (1998:254) bayakuveza ukuthi:

Kusobala ukuthi uSibanibani oqhwakele ndaweni thize wazibona lezi zinkondlo ezikhonodayo, naye wakhononda, zaze zakhishwa eqoqweni.

Lokhu ngempela kufakazela ukuba khona kwabantu ababeyizingede ababesebenzela uhulumeni bebhaka ukuthi imisebenzi eshicilelwayo kayiphumi yini endleleni kulokhu okwakufunwa nguhulumeni. Konke-ke lokhu okuphawulwe ngenhla kuveza izimo zengcindezelo ababhali besiZulu ababebhala ngaphansi kwazo futhi okwakudinga isibindi ngempela ukuba umbhali abhale agxeke ngokukhululekile.

2.3.4 UMOYA WOKUKHULULEKA

Emve kokhetho lwentando yeningi ababhali ababhala ngesiZulu babuyelwa ukuzethemba kancane kancane bazama ukuzilungisa ngokubhala ngendlela ezuzisa abafundi besiZulu. Lokhu kwakusho ukuthi babe sebezizwa bekhululeka ukubhala ngezinto ezithinta ezombusawe, ezomnotho kanye namasiko okwabe kuyizonto ezazivinjelwe ukubhala ngazo. Kanti nomphakathi wamaZulu wawusunabela ezindaweni ezingamadolobha ngokuhlala, lokhu kwase kusho ukuthi kwase kwehla ukudla ngendlela endala kumaZulu. Lesi simo sasichaza ukuthi kwase kwamukeleka ukukhuluma ngezinto obekucatshangwa ukuthi akulungile ukukhuluma ngazo eminyakeni engu-20 eyadlula (Mathonsi noMazibuko kuChapman 2011:299).

UMathonsi noMazibuko kuChapman (2011) bazama ukuveza umthelela womoya wenkululeko endimeni yobucikomazwi besiZulu. Lesi simo basiqala emva konyaka we-1994 ngesikhathi wonke umuntu oyisakhamuzi eNingizimu Afrika ethola ilungelo lokukhetha uhulumeni wentando yeningi. Izindikimba abazibhekayo ezidingidwa imibhalo eyashicilelwa kusukela ngonyaka we-1999 kuya phambili. Izindikimba abaziqhakambisayo yilezi ebezikhulunyelwa phansi ngesikhathi sengcindezelo. Lezi zindikimba zidingidwa eminxeni eyahlukene, kusukela emunxeni wenoveli, umdlalo, izindaba ezimfushane kanye nezinkondlo. Lesi simo sabe sesigcizelela ukuthi imibhalo yesiZulu isibhalelwa abafundi bezigaba ezahlukene okufaka nezinhlelo ezifundisayo. Lo mshikashika uphinde walekelelwa ukwakhiwa kwemitapo yolwazi.

Kwaphinda kwangenelela uhulumeni kakhulukazi wesifundazwe ikwaZulu-Natali ngokuqala izinhlelo zokugqugquzela ukufunda nokubhala kwemibhalo yesiZulu ngohlelo lwemincintiswano. Waphinda futhi uhulumeni wesifundazwe ngaphansi komnyango woBuciko namaSiko wakwenza ngokuseka amaqembu (*Reading and Writing clubs*) esejwayezi sokufunda nokubhala ukuphakamisa ubucikomazwi besiZulu. Okungukuthi imisebenzi yamavukana ephumelele emncintiswaneni ithole ukushicilelwa.

2.4 UKUBUYEKEZWA KWEMIBHALO

UNeuman (1997:89) uthi ukubuyekezwa kwemibhalo kusekelwe emcabangweni wokuthi ulwazi lunqwabelana ndawonye. Lokhu kube sekwenza ukuba sifunde sakhele kulokho abanye asebekwenzile. UZondi (2008:41) yena ubeka ngokuthi ukubuyekezwa kwemibhalo kuhlose ukunikeza isisekelo esiqinile nelungelo lokwenza ucwaningo. UMouton (2001:87) ngakolunye uhlangothi uchaza ukubuyekezwa kwemibhalo njengokufunda okwenziwa umcwaningi okudlelana nomzimba wolwazi ngesihloko socwaningo. Lokhu ukwenza ngokupheqapheqa izincwadi ezishicilelwe, amajenali, imiqulu yocwaningo engashicilelwe engamathesisi kanye namaphephandaba.

Kuyajabulisa ukuthi bakhona abacwaningi asebeke baphonsa itshe esivivaneni ngokucwaninga ngemibhalo yesiZulu ekhombisa umnikelo wababhali abansundu ukuveza nokugxeka izinto ezimbi ezenzeka ngesikhathi kusaphethe abamhlophe.

UGwendolen (1959) ubhale incwadi esihloko sithi “*The Politics of Inequality*.” Kule ncwadi ubheka indlela yokuphathwa kwabantu ngabanye ngaphandle kwemvume yabo, bekwenza lokhu ngokungakhathaleli amalungelo abo labo asebethwe. Lokhu kuze kube nemithelela emibi empilweni yalabo abaphethwe. NoCilliers (1971) ngakolunye uhlangothi ubhale incwadi esihloko sithi, “*Sociological Perspective on the South African Situation*”, ebheka isimo senhlalo yabantu ngaphansi kokungahlonishwa kwamalungelo abo ngenxa yokucindezelwa. Lokhu kugcina ngokuba abantu abasenkingeni baqhamuke nezindlela zokulwa naso lesi simo. Yingakho nje uWalshe (1971) ebhale incwadi esihloko sithi “*The rise Of African Nationalism in South Africa*”, eveza ukuphakama komphakathi ubhekana nesimo sengcindezelo. Bese kuthi uDuncan (1970) wabhala incwadi esihloko sithi “*The Plight of the Urban African*”. Kulo msebenzi

ubalula ukucindezelwa kwabantu abansundu ezindaweni zasemalokishini ngesikhathi sobandlululo eNingizimu Afrika. Kuvezwa ukuncishwa kwabo inkululeko namalungelo.

Abanye ababhali bagxeka ingcindezelo bakwenze lokhu ngokusebenzisa umunxa wezinkondlo. UNtuli (1978) wenza ucwaningo lweziqu zobudokotela ngesihloko esithi “*The Poetry of B.W. Vilakazi*”. Kulolu cwaningo uNtuli ubheka iqhaza likaVilakazi mayelana nokukhononda kukaVilakazi ngezinto ezithile ezazihlukumeza abantu abansundu. Bese kuthi futhi uNtuli (1982) wenza ucwaningo lweziqu ze-Onazi ngesihloko esithi “*A brief Analysis of protest in Zulu poetry*”. Kulolu cwaningo ubalule ngezinkondlo zolimi lwesiZulu ezigxeka ingcindezelo..

Ngakolunye uhlangothi uZondi (1995) wenze ucwaningo lweziqu ze-Mastazi ngesihloko esithi “*Protest in B. W. Vilakazi’s poetry*”. Kulo msebenzi uZondi uveza ukuthi uVilakazi wabhala izinkondlo ezikhuluma ngengcindezelo nezigxeka ukuhlushwa kwabantu abansundu ngenxa yokubandlululwa ngokwebala.

UZondi uphinde athinte isimo senhlalo ezweni ngaphambi kweminyaka ye-1950 nemithetho eyayicindezela abantu abansundu. Uveza nokuqhamuka kwezinhlangano ezaziphikisana nale ngcindezelo. Ubalula i-*Industrial and Commercial Workers Union (ICU)* kanye ne-*South African Communist Party (SACP)*.

Ubuye abalule izimo zenhlalo eNingizimu Afrika ngaphambi konyaka we-1950. Uveza izimo ezibangela ukuthi kusungulwe izinyunyana ezilwela amalungelo ezisebenzi kanye namaqembu ezipolitiki. Uyaveza ukuthi kwase kunemithetho eyayivikela abamhlophe ngesikhathi ibandlulula abantu abansundu. Le mithetho yayenza impilo ibe nzima kakhulu, ibavimbela ukuba baphumelele kwezemfundo, umbusazwe nokunye.

UZondi uhlaziya izinkondlo zikaVilakazi eziphathelele nokucindezelwa. Lapha ubheka ukuthi zabhalwa nini futhi kungani, anike izifinyezo bese ebheka okukhombisa ukukhononda kuzona. Kuvela ukucindezelwa nokuhlukunyezwa kwabantu abansundu behlukunyezwa ngabamhlophe noma izimo ezenziwe ngabamhlophe. UZondi uchaza ukukhononda nokugxeka njengokungahambisani nento ethile. Ubhale ngemidlalo egxekayo kanye nokugxeka okubhekiswe kuhulumeni wengcindezelo.

UMotlhabi (1984) ubhale incwadi esihloko sithi “*Black Resistance to Apartheid*”. Le ncwadi icubungula imithelela yengcindezelo mayelana nenhlalo yabantu eNingizimu Afrika. Kulolu cwaningo uMotlhabi ubalula ngenqubo yezombusazwe ezweni lobandlululo laseNingizimu Afrika bese egzila ezimeni ezikhuluma ngokuboshwa emajele ikakhulukazi kweziboshwa zombusazwe esiqhingini iRobben Island kanye nezimo eziphathelene nokuba sekudingisweni kwalabo abaxoshwa yisimo esingabavuni ezweni laseNingizimu Afrika.

U-Holland (1987) ubhale ucwaningo lweziqu zakhe zeMastazi ngesihloko esithi “*A critical survey of contemporary South African Poetry: The Language of Conflict and Commitment.*”

Kulolu cwaningo ubalula ngolimi kanye nenkolelo yenqubo yezombusazwe ezweni lobandlululo laseNingizimu Afrika bese egzila ezinkondlweni ezigxeka nezikhuluma ngokuboshwa emajele kwabantu abaphikisana nengcindezelo. Ubuye agxile nasezinkondlweni zasemalokishini kusukela ngesikhathi saseSharpeville lapho kwabulawa khona abantu ababekhonondela ukuphathiswa ngenkani amapasi ngoba nje benebala elinsundu; kuze kuyofika esikhathini saseSoweto lapho kwabulawa izingane zabantu abansundu ngoba zimasha zingafuni ukufunda ngesiBhunu okwase kuhlangozwa ukuba kufundiswe ngaso abafundi abansundu.

UHolland uyakuveza futhi kulolu cwaningo ukuzama kukahululumeni wangesikhathi sengcindezelo ukulawula imibhalo, ezama ukuvimba lokho ayethi akufanele ukushicilelwa nokufundwa ngabantu.

UDiamond (1989) ubhale iphepha kujenali elisihloko sithi “*Fiction as Political Thought.*” Kuleli phepha uveza iqhaza elibanjwa imibhalo yobucikomazwi emphakathini. Leli phepha liyaxhumana nocwaningo olwenziwe nguMtheke (2000) lweziqu zeMastazi olusihloko sithi “*The Examination of Zakes Mda’s The Heart of Redness within a historical context.*” Kulolu cwaningo uMtheke ubheka ingcindezelo yobuhlanga eyayenzeka ngaphesheya kweNciba esizweni samaXhosa.

Ngasohlangothini lwezinjulalwazi ezingase zisetshenziswe uma kuhluzwa imibhalo yezwekazi lethu, ikhona imisebenzi emihle engaba nawo umnikelo kulolu cwaningo. U-Amuta (1989) ubhale incwadi esihloko sithi “*The theory of African Literature.*” Kule ncwadi u-Amuta ukhuluma ngezinto eziningi ezithinta ubucikomazwi base-Afrika. Lokhu kufaka ukwakheka

kwemfundiso enamanembe agxeka ubucikomazwi base-Afrika, ukusetshenziswa kweMaksizimu njengemfundiso yezombusazwe kubucikomazwi base-Afrika, izinkondlo nokukhululeka kwezombusazwe namanye amaphuzu. Le ncwadi izoba nomnikelo uma sekuhluzwa imibhalo edlelana nalolu cwaningo.

NoNgara (1990) ubhale incwadi esihloko sithi “*Art and Ideology in the African Novel.*” Le ncwadi ibheka kakhulu injulalulwazi yeMaksizimu ekubhalweni kobucikomazwi base-Afrika. Uveza ukuthi imfundiso yeMaksizimu iyona ehake kakhulu imibhalo zobucikomazwi e-Afrika, ngenxa yokuthi iningi lalezi zincwadi zobucikomazwi e-Afrika zibhalwa ngesizathu sokulwa ngokungabibikho kobulungiswa nokunyathelwa kwamalungelo abantu. UNgugi (1986) yena wabhala incwadi ethi “*Decolonising the Mind*”, okuyincwadi egxile kakhulu olimini lobucikomazwi base-Afrika. UNgugi ugcizelela ukuthi ulimi lubaluleke kakhulu emibhalweni yobucikomazwi ukuze bukwazi ukudlulisa lokho incwadi ekuhlosile.

UHuntington (1996) ubhale incwadi esihloko sithi “*The Clash of Civilizations and The Remaking of World Order*”. Kule ncwadi uHuntington uveza ukungqubuzana phakathi kwezinhlanga ngenxa yokubandlululana okuthonywa yiphuzu lempucuko ehambisana nobubhoklolo nesimo sokubukelana phansi. Lokhu kugqanyiswa yindlela abamhlophe abaziphatha ngayo ngenkathi behlangana nabantu abansundu. Babona kuyinto efanele ukuba babahlwithe izwe labo ngenxa yokubukelwa phansi kwabantu abansundu.

UNTseki (1999) wenze ucwaningo lweziqu zeMastazi lapho ebhale khona ngesihloko esithi “*The Depiction of Social, Political and Economic inequalities in the Novels of Sibusiso L. Nyembezi.*” Kulolu cwaningo, uNTseki uthinta ukubhala okuthile kukaNyembezi okuveza isimo senhlalo kanye nesombusazwe ezweni laseNingizimu Afrika ngesikhathi sengcindezelo.

Abanye ababhali baphonsile ngezindlela ezingefani esivivane esigxeka ingcindezelo nobandlululo. UMathonsi (2002) wenze ucwaningo lweziqu zobudokotela wabhala ngesihloko esithi “*Social Commitment in some Zulu literary works published during the apartheid era*”. Kulolu cwaningo uMathonsi ucubungula ukuzibophezela kwabanye ababhali besiZulu ukuveza nokugxeka ububi bobandlululo eNingizimu Afrika. Lapha uMathonsi uveza imibhalo yeminxa eyehlukene yesiZulu ekhombisa ukuthi ababhali besiZulu babekugxeka ukuba khona kobandlululo nokuhlushwa kwabantu abansundu. Uveza ukuzibophezela kwababhali abansundu

eminxeni eyahlukahlukeni okufaka izaga, izisho, izinkondlo, izinganekwane, amanoveli njalo njalo.

Ngakolunye uhlangothi uTshomela (2006) wenze naye ucwaningo lweziqu zakhe zeqhuzu leMastazi ngesihloko esithi “*Social and Political Concerns as addressed by three prominent Xhosa Poets.*” Kulolu cwaningo uTshomela ubheka izinkondlo zezimbongi ezintathu zesiXhosa. Lezi zimbongi nguQangule, uMtuze noXozwa.

Okuqapheleka kakhulu kulo msebenzi wakhe ngukuthi usebenzise ithiyori yeMaksizimu-ukucwaninga iqhaza lalezi zinkondlo ekukhulumeni ngezinto eziphathelele nezepolitiki. Ubalula futhi acwaninge izinkondlo ezikhuluma ngokucindezelwa kwabantu abansundu ngesikhathi sengcindezelo eNingizimu Afrika. Kuvezwa ukuncishwa kwabo ubuzwe, inkululeko namalungelo. Kuvezwa nezimo ezingezinhle zezisebenzi ezinsundu.

U-Attewell no-Attridge (2012) babhale incwadi esihloko sithi “*South African Literature*”. Le ncwadi inenhlenganisela yezingwazi ngeminikelo yamaphepha ashicilelwe kuyo le ncwadi. Kula maphepha kukhona akhuluma ngezinsalelo zemibhalo eNingizimu Afrika ngesikhathi sengcindezelo.

USibisi (2013) enza ucwaningo lweziqu zakhe zobudokotela ngesihloko esithi “*Conscientisation: a motive behind the selected poems of Sepamla, Serote, Gwala and Mtshali*” ubhale ngezinkondlo ezigqamisa ukuzigqaja kwabantu abansundu neziveza ukuhlupheka kwabo. Ubhale ngezinkondlo zezimbongi ezinsundu ezine. Lezi zimbongi ngoSipho Sepamla, Oswald Mtshali, uWally Serote noMafika Pascal Gwala. Ugxile kakhulu ekusebenzeni kwezinkondlo zabo ukuvula umphakathi amehlo ngokuhlupheka kanye nokuzigqaja kwawo ngokuba ngabantu abansundu.

UMashell noQobo (2014) babhale incwadi esihloko sithi “*The Fall of the ANC, What next?*” Le ncwadi inesahluko esikhuluma ngokufika kwabamhlophe kuleli lengabadi; ibheka ubudlelwano obabakhona phakathi kwabamhlophe nabantu abansundu. Iphinde igqamise ukuhlwithwa kwezwe labantu abansundu nemithelela yakho lokhu ezimpilweni zabantu abansundu. Lokhu kuzoba nomnikelo omuhle mayelana nokucutshungulwa yilo msebenzi.

Lolu cwaningo oluzokwenziwa lugcizelela kwezinye zezinto ezibalulwe ngabacwaningi ababaliwe lapha ngenhla. Nokho lona luzohluka ngokuthi lozocubungula ingcindezelo ngokobuhlanga kule mibhalo ezocutshungulwa. Lapha kuzovezwa ukuthi kwakuyiziphi izinhloso zengcindezelo. Luzophinda luveze nemithelela eyaba khona empilweni yabantu abansundu. Luphinde lucubungule ukuthi abantu abansundu babhekana kanjani nesimo sengcindezelo. Lapha kuzovezwa inhloso yokuveza usizi nezimo ezahlukekisana abantu, inhloso yokuvukuza abafundi bemibhalo ukuze benze okuthile kanye nenhloso yokuqunga isibindi abacindezelwe ukuba benze okuthile ngokucindezelwa kwabo. Eminye yale mibhalo ezocutshungulwa lapha ibhalwe ngesikhathi ingcindezelo seyenziwe yaba semthethweni ngamaNeshinali eNingizimu Afrika. Ucwawingo luzoveza umthelela wokuxakwa kwabo yingcindezelo njengabantu nababhali abansundu. Luzoveza izinto abazigxekayo, amasu abawasebenzisile ekubhaleni imibhalo yabo egxekayo nezizathu zokubhala kwabo le mibhalo.

2.5 ISIPHETHO

Kulesi sahluko kuvezwe izimo nezinsalelo ababhali ababebhala ngaphansi kwazo. Kuhlale obala ukuthi kuyiphutha ukubopha ngabhandelinye ababhali abansundu ikakhulukazi bezilimi zomdabu ngokuba kuthiwe imibhalo yabo yathalalisa ngengcindezelo. Kuvelile kulesi sahluko ukuthi bakhona ababhali abalibamba iqhaza eligqamile ekuphawuleni ngengcindezelo. Bakhona abebekubeka ngembaba ukukhononda kwabo; uhulumeni wase eyikhipha imisebenzi yabo ezincwadini ezithile. Kanti abanye babenkondloza bekucashisa abakhononda ngakho bese kubanzima ezimpimpini zikahulumeni ukubona ukuthi imibhalo yabo ayikufanele ukushicilelwa. Kuvelile futhi kulesi sahluko ukuluswa kwababhali nabashicileli nguhulumeni nokuthi kwakwenza kube ngumqansa kangakanani ukubhala ngokukhululekile okwakuzozala imibhalo evulekile engase ikhulume nangengcindezelo. Kuphinde kwahlaziywa kwabuyekezwa nemibhalo ngenhloso yokubheka indima esikhathuliwe ocwaningweni oluhlobene nalolu. Okugqamile kube ngokuthi baningi abacwaningi abaphawula ngezimo ezinhlobonhlobo zokuhlukunyezwa nokucindezelwa kwabansundu. Okuhlale obala kube ngokuthi kalukho okwamanje ucwaningo oluthe qekelele oluphawula ngengcindezelo engokobuhlanga emibhalweni yesiZulu.

ISAPHLUKO SESITHATHU

INDLELA YOCWANINGO NENJULALWAZI

3.1 ISINGENISO

Kulesi sahluko kuzobhekwa indlela esetshenzisiwe ukuqoqa ulwazi oluphathelele nalolu cwaningo kanye nenjulalwazi ewumgogodla walolu cwaningo. Kuzoqalwa kuphawulwe ngamapharadayimu bese kuphawulwa ngepharadayimu leyo esetshenzisiwe kulolu cwaningo. Lamapharadayimu yiwona azoveza nendlela esetshenzisiwe ukuqhuba lolu cwaningo. Kuzobhekwa nenjulalulwazi yalolu cwaningo. Isizathu ngokuthi ukwenza ucwaningo kudinga ukuba umcwaningi abe nenjulalulwazi azoyisebenzisa alandele yona ukuze ibe umkhombandlela ekwenziweni kwalolu cwaningo. Lokhu kusho ukuthi kuba khona ukuhlobana phakathi kwenjulalulwazi nocwaningo lolo olusuke lwenziwa.

3.2 AMAPHARADAYIMU

UBassay (1999) uchaza ipharadayimu yocwaningo njengohlelo xhumano lwamaphuzu abumbene ngesimo somhlaba kanye nokusebenza kwabacwaningi okuxhumene neqoqo labacwaningi nesimo sokucabanga. UWilliams (2000:08) ngakolunye uhlangathi uthi ipharadayimu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo.

UGuba noLincoln (1994:107) bona baveza lokhu:

The paradigm is viewed as a set of basic beliefs that deal with principles. A paradigm represents a person's worldview, which in turn defines for that person the nature of the world, his /her place and part in it, and range of possible relationships that he/she can have with the said world.

(Ipharadayimu ibukwa njengeqoqo lezinkolelo ezibhekana nemigomo. Ipharadayimu imele izimvo zomuntu ezichaza isimo somhlaba, indawo yakhe nengxenywe yakhe kanye nochungechunge lobudlelwano angabana nomhlaba.)

3.2.1 IZINDLELA NAMAQHINGA OKUCWANINGA

Umcwaningi uchazelwa yipharadayimu ngomsuka walokho okucwaningwayo. Esikhathini sanamuhla abonakala emaningi amapharadayimu. Abanye abacwaningi, njengoMazibuko (2008:73), bathi uma kukhulunywa ngamapharadayimu kusuke kukhulunywa ngezinhlobo ezimbiili zokuqhuba ucwaningo: ikhwalithethivu kanye nekhwantithethivu. Lokhu kubonakala kusobala kakhulu kanti futhi kubhekeke ekutholakaleni kolwazi.

Kubalalulekile ukuthi kuchazwe ukuthi iyini ipharadayimu. Ipharadayimu yocwaningo yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMckenna (2003:04) uthi ipharadayimu iqhamuka emibuzweni yocwaningo noma indlela umcwaningi abuka ngayo umhlaba. UCrabtree benoMiller (1992) becashunwa kuPillay (2007:114) bathi ipharadayimu imele isifanekiso salokho okucatshangwayo ngeqiniso (*ontology*), ulwazi lwalelo qiniso (*epistemology*) kanye nezindlela ezithile zokwazi lelo qiniso (*methodology*).

Lokhu kuyafakazelwa nguHenning nabanye (2004:05) lapho bebeka kanje:

The paradigm is a theory or hypothesis that serves as the framework against which one builds theories. This framework fundamentally influences how one sees the world, determining one's perspective and shaping one's understanding of how things are connected. When conducting research one needs to see things from a certain angle, and this is done by using one or more paradigms

(Ipharadayimu iyithiyori noma umqondo ongafakazelwanga ohlinzeka njengesisekelo lapho kwakhiwa amathiyori. Lolu hlaka luba nethonya ekutheni lowo uwubuka kanjani umhlaba, ihlonzwa kanjani imibono kanye nokulolongwa kokuqonda kwalowo mayelana nokuxhumana kwezinto. Ngesikhathi kwenziwa ucwaningo kufanele umuntu abone izinto ngohlangothi oluthile, nanokuthi lokhu kwenziwa ngokusebenzisa ipharadayimu eyodwa noma angaphezulu kwalokho.)

Ababhali abahlukene baqhamuka nezimvo ezahlukene mayelana nenani lamapharadayimu (Mazibuko, 2008:74). Kukhona abathi mathathu abanye bathi mane. Isibalo okuyisonasona sihlukana ngababhali. ULather (1991) ecashunwa kuMckenna (2003:03) uthi mane amapharadayimu akhona. Kufike kube ebikezelayo (*Positivist*), eqondayo (*Interpretive/*

hermeneutics), ekhululayo (*Emancipative/ critical*), bese kuba ehlukanisayo (*Post-structural/ post-colonial*).

3.2.1.1 IPHARADAYIMU EBIKEZELAYO

UMckenna (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso, ithi iqiniso linemigomo engatholakali ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadayimu ifuna ube nomcabango ongakafakazelwa okufanele uhlolwe ekugcineni.

3.2.1.2 IPHARADAYIMU EKHULULAYO

NgokukaMazibuko (2008) le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso ithi iqiniso liyakhiwa njengoba kwenza ipharadayimu eqondayo kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso le pharadayimu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadayimu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Uma ibukwa ngokwesobuqiniso zokuqonda ulwazi ifuna usebenzise izingxoxo, uhlole.

3.2.1.3 IPHARADAYIMU EHLUKANISAYO

UMckenna (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso alaziwa. Ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani? Le pharadayimu ayikuvumi ukuba khona kombala uma ingafaniswa nawo yayingaba nsundu (Mazibuko, 2008:76).

3.2.1.4 IPHARADAYIMU EQONDAYO

Lolu cwaningo luzokwenziwa lube ngaphakathi kwepharadayimu eqondayo. Isizathu ukuthi ipharadayimu eqondayo yiyona elungele lolu hlobo locwaningo njengoba luzocubungula ingcindezelo ngokobuhlanga. Kanti ipharadayimu eqondayo ivumela umcwaningi ukuba abuze imibuzo ngokuqonda ukuthi kunokuhlobana phakathi kwabantu nomphakathi abaphila kuwo. Izovumela ukuba kunikezwe izincazelo ezithile ngempilo yabantu abansundu kanye nalokho okuvezwa imibhalo ezeza ingcindezelo. Ngokuxoxa izindaba nokubeka obala uhlobo lwempilo

yabantu ababecindezelwe eNingizimu Afrika, ukusebenzisa le pharadayimu kuzoveza amaqiniso empilo yabantu eNingizimu Afrika.

NgokukaNeuman (2000:68) olunye lwezimpawu zepharadayimu eqondayo ngokuthi igcizelela ukufunda okunzulu noma ukuhlolwa kweminyombo yemibhalo noma umongo wokukhulunywayo. Kulolu cwaningo kuzocutshungulwa imibhalo ethinta ingcindezelo. Lokhu ngokukaNeuman (2000) kuzokwenziwa ngakho ungena kuthi shi embonweni wokwethulwa yilokho okucwaningwayo ngokufunda kanzulu leyo mibhalo ekhethiwe ngenxa yokunikeza ulwazi oluhamba kulo mgudu wengcindezelo. Ngamanye amazwi, incazelo eyiqiniso akuvami ukuthi ibe sobala njengalokhu umuntu engacabanga, umuntu uyithola emva kocwaningo olujulile ngomongo lowo, lapho ebheka khona izincazelo ezithulwa yilokho okubhaliwe aphinde abheke nobudlelwano bazo zonke izingxenye zalokho. Ngakho-ke le pharadayimu ifanelekile ukusetshenziswa kulolu cwaningo njengoba lucubungula lokho okuzocwaningwa nokubhaliwe ngengcindezelo.

UKaboub (2006) ecashunwa nguMazibuko (2008:75) ubeka ngokuthi abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Ngokwale pharadayimu kukhona ukuhlobana phakathi kwabantu. Okugcizelelwa yipharadayimu eqondayo ngokubaluleka kolimi okunika izincazelo. UNeuman (1997:68) uthi le pharadayimu inendaba nesimbelambela ngokuthi abantu baziphatha kanjani izindaba zabo empilweni yemihla noma benza kanjani ukuthi izinto zenzeke njengoba bevezwa imibhalo.

UMazibuko (2008:75) uveza ukuthi ngokwepharadayimu eqondayo lokho okucwaningwayo kuyo isayensi yenhlalo kufanele kube nokuxhumana. Ngakho-ke okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene nomuntu. Kulolu cwaningo kucwaningwa ngengcindezelo ngokobuhlanga. Ulwazi luzotholakala ngokuba kube nokuxhumana phakathi komcwaningi nemibhalo eyahlukahlukeni ukuze kutholakale ulwazi oludingekayo. Le pharadayimu uma ibukwa ngeso lwalokho okucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Uma siyibuka ngeso lolwazi lwalelo qiniso, ithi njengoba iqiniso lakhiwa ngumphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo

(Mazibuko, 2008:75). Kuhle kunconywe iqhaza elibanjwa yile pharadayimu ekufakeni amasiko, ulimi, incazelo, umlando kanye nezinhlelo ezivulekile.

Nakuba kukuningi okuhle ngale pharadayimu kepha akusoka lingenasici (Mazibuko, 2008). Okokuqala ukuze ukwazi ukuqonda iqiniso kufanele libhekwe ezincazelweni nasolimini. Okwesibili, njengoba le pharadayimu amaqiniso iwabheka ezincazelweni zethu ngakho-ke ayikwazi ukubhekana noshintsho. Ngamanye amazwi uma singakuboni ngalelo lihlo ngakho-ke alukho ushintsho olungenzeka emphakathini (Mazibuko, 2008). Okwesithathu le pharadayimu igcizelela ukuxhumana phakathi kwencazelo nokuqonda kanti ukuxhumana okudingekayo kuphakathi kwencazelo neqiniso ngoba iqiniso limi lodwa kunencazelo nokuqonda kwethu.

Yingakho nje uNeuman (1997:69) ngakolunye uhlangothi eqhathanisa ipharadayimu ebikezelayo kanye nale eqondayo athi nakuba ebikezelayo ithi impilo yenhlalo ilaphaya, izimele ayincikile ekuqondeni komuntu, eqondayo ithi iqiniso lenhlalo alilindele khona ukuba litholwe kodwa umhlaba wenhlalo uyilokhu abantu abawubona uyikhona. UNeuman (2000) uqhuba athi umcwaningi osebenzisa ipharadayimu eqondayo ungena athi shi embonweni wokwethulwa yilokho akucwaningayo njengento ephelele. Ngamanye amazwi, incazelo eyiqiniso akuvami ukuthi ibe sobala njengalokhu umuntu engacabanga; umuntu uyithola emva kocwaningo olujulile ngomongo lowo, lapho ebheka khona izincazelo ezithulwa yilokho okubhaliwe aphinde abheke nobudlelwano bazo zonke izingxenye zalokho okungumongo wokubhaliwe.

Njengoba indlela yekhwalthethivu neyokufunda imiqulu izosetshenziswa kulolu cwaningo, ipharadayimu eqondayo iyona efanelekile njengoba lolu cwaningo luthinta ukucutshungulwa kwemibhalo emayelana nengcindezelo ngokobuhlanga.

3.3 IZINDLELA ZOKUQOQA ULWAZI

Ulwazi lungaqoqwa ngezindlela eziningi ezahlukahlukeni. Lapha kuvezwa ukuthi ucwaningo lwenziwe kanjani ukuze lugcine luphumelele futhi lube sezingeni elifanele. UMiller (1992:118) ubala izinhlobo ezintathu zokuqoqwa kolwazi, okuyikhwalthethivu, ikhwalthethivu kanye nenominethivu. Lapha kuzohlaziywa izindlela ezizosetshenziswa ngumcwaningi ukuqoqa ulwazi oluqondene nalolu cwaningo. Uma kuphawulwa ngezindlela ezisetsenziswayo uma kwenziwa ucwaningo, uKidder noJudd (1987:221) baveza ukuthi nakuba ziningi izindlela ezisetsenziswayo uma kwenziwa ucwaningo kepha kuba kumcwaningi ukuthi iyiphi indlela

abona ukuthi kumele isebenze ngokwesimo socwaningo lwakhe kokunye kanye nezindleko zaleyo ndlela. Emveni kokuba isihloko salolu cwaningo sesikhethiwe samukelwa umcwaningi ube esebheka zonke izindlela ezingasetshenziswa uma kwenziwa ucwaningo. Umcwaningi ube eseqoka indlela yekhwalthethivu efaka indlela yokufunda izincwadi. Isizathu esenza umcwaningi aqoke le ndlela ukuqoqa ulwazi, yingoba isimo salolu cwaningo silandela umgudu olele ekuhlaziyweni kwemibhalo.

3.3.1 UCWANINGO NGENDLELA YEKHWALITHEHIVU

Ikhwalithethivu isho ukuqonda kabanzi ngento ethile noma uhlobo lwabantu abathile. Kuvela ukuthi kule ndlela kukhethwa into ethile noma abantu abathile, bese kuyacwaningwa ngakho lokho ukuze kubhekisise kahle ubunjalo bayo. Kungalesi sizathu lolu cwaningo lubuka umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile (Kumer kuMsomi, 2015:23). Yingakho nje uShabalala (1999:10) eveza ukuthi ucwaningo lwekhwalithethivu ngokujwayelekile lwenzeka endaweni enobuqiniso bemvelo obungazange bakhiwe ngenhloso yokuba kwenziwe ucwaningo kuyo. Bese ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusetshenziswa kwezinombolo. Ukuqoqa nokucubungula ulwazi oseluqoqiwe kusetshenziswa yona le ndlela ebizwa ngokuthi ikhwalthethivu. Le ndlela ngokusho kukaSherman noWebb (1988:84) ivumela ukuba umcwaningi asebenzise imiqulu, imibhalo kanye nokubhekisisa ukuze umcwaningi aqonde kahle lokho akucwaningayo.

UFossey nabanye (2003: 717) ufakazela lokhu kanje:

Qualitative research aims to address questions concerned with developing an understanding of the meaning and experience dimensions of humans' lives and social worlds.

(Ucwaningo ngokwekhwalithethivu luhlose ukulungisa imibuzo emayelana nokukhulisa ukuqonda kwencazelo nolwazi abantu abanalo ngempilo nenhlalo ngokomhlaba.)

Injongongqangi yaleli su kulolu cwaningo kuzobe kuwukuthola ulwazi bese kwakha isimo sokuqonda mayelana nengcindezelo ngokobuhlanga njengoba iverwa imibhalo yobucikomazwi besiZulu. Yingakho nje kulolu cwaningo kusetshenziswe imiqulu yezincwadi ezinhlonhlobo

ukuqonda isimo esasikhona eNingizimu Afrika ngesikhathi ababhala ngaso ababhali bemibhalo ezocutshungulwa ukuze kuqondakale ukuthi bathini ngengcindezelo engokobuhlanga.

UGarbers (1996:283) uveza lokhu ngale ndlela:

Unlike quantitative researchers, qualitative researchers do not regard themselves as collectors of facts about human behaviour that will lead to verification and extension of theories and enables researchers to determine cause of and predict human behaviour in qualitative research, the emphasis is on improved understanding of human behaviour and experience.

(Abacwaningi bekhwalithethivu abaziboni bengabaqoqi bamaqiniso ngokuziphatha kwabantu, lokhu okungaholela ekwenzeni isiqiniseko bese kwenza isimo sokwelula amathiyori ukuze kusizakale abacwaningi bakwazi ukuhlonza izimbangela ngokuqangela ukuziphatha kwabantu kucwaningo lwekhwalithethivu, kuphinde kugcizelele ekulungiseni ukuqonda kokuziphatha kwabantu nebanga lokwazi.)

NgokukaMazibuko (1999:24) le ndlela yakha isimo sokuthola yonke ingonyuluka yalokho okudingayo ngokubopha wonke amafindo alokho okucwaningwayo athule athi du. Le ndlela yenza umcwaningi akwazi nokuqhathanisa ulwazi alutholayo emthonjeni eyehlukene kuze kuvele ukuvumelana nalokhu akuphenyayo kugwemeke ukuntengantenga nongabazane. UGroenewald (1994:55) ugcizelela ukuthi ikhwalithethivu igxile ezintweni eziphathekayo kanye nezibonakalayo, ngakho-ke zivezwa ubunjalo bazo. Kanti abanye ababhali abafana noBless noSmith (1995:106) bachaza ngokuthi uma kwenziwa ucwaningo lowo osuke enza ucwaningo ubhekana ngqo nalokho asuke ekuphenya. U-Adams (1989:37) ngakolunye uhlangothi ubeka ngokuthi yinhle kakhulu le ndlela ngoba imithombo eyimilengelenge engaqondisiswa nengaxhumani nocwaningo ishiywa ngaphandle. Okungukuthi kulolu cwaningo imayelana nokuthi ingcindezelo yaba nimiphi imithelela nokuthi abantu eyayibahaqile babhekana kanjani nayo.

UHerbet noRiene-Rubin (1995:43) bayaphawula kuBabbie (1998:290) bathi:

Qualitative design is flexible, interactive and continuous, rather than prepared in advance and locked in stone.

(Ukuklanywa kwekhwalithethivu kuvumelana nezimo, kuyinhlanganisela futhi kuyaqhubeka kunokuba kulungiselelwe kusengaphambili bese kuyabophana kube satshe.)

NgokukaKhumalo (2008:35) abacwaningi bocwaningo lwekhwalithethivu basuke behlose ukuqonda kabanzi ngento ethile kunokuba iqondwe ngencazelo esobala. Okunye basuke bezama ukuqonda izindlela abantu ngabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo miqondo ngendlela ejulile. Okuvelayo lapha ukuthi kukhethwa into ethile uma kucwaningwa ukuze ibhekisiswe kahle ubunjalo bayo. Yingakho nje ukuhlola ngokubona nangokulinga, kugqamile ngoba abacwaningi badinga ukucwaninga izimbangela okuyizonazona zokuziphatha koluntu uma befuna ukuba sesimeni sokubonakalisa ukuziphatha koluntu okuqukethe umqondo ocacile kanye nencazelo. Indlela yokuqoqa ulwazi yocwaningo oluphathelele nekhwalithethivu ngokwalolu cwaningo kuba ukuzibandakanya mayelana nokuhlolwa kwemibhalo ehlukehlukehle nokwakhiwe ngobungcweti (Khumalo, 2008:36).

Ekusebenziseni indlela yekhwalthethivu kunesidingo sokuba nekhono lokusungula kanye nokuvuleleka ekudluliseni imibono. Okusemqoka kakhulu ukucacisa ngalokho okwenzekayo nokuthi sizathu sini sokwenza lokhu okwenzayo (Seale, 1998). Yingakho lolu cwaningo luzosebenzisa ikhwalthethivu ngenxa yokuthi lolu cwaningo luphathelele nesimo sokuphilisana emphakathini okuthinta ezombusazwe esivezwa imibhalo. Ulwazi luzoqoqwa ngale kokuphumela ngaphandle uhlangane nabantu abahlukehlukehle. Kuzosetshenziswa imibhalo eqokelwe lolu cwaningo efaka umunxa wenoveli, umdlalo, izindaba ezimfushane kanye nezinkondlo ngokuba kufundwe. Lokhu kuzokwenziwa ngokuthi kucutshungulwe imibhalo eveza ingcindezelo ngokobuhlanga. Konke lokhu akudingi ukuba umcwaningi aphume ayoqoqa ulwazi kodwa kudinga ukuba asondeze eduze imibhalo leyo eqokelwe ucwaningo bese esebenzisa yona ukuze aqhube ucwaningo.

Ucwaningo olusebenzisa ikhwalthethivu lumayelana nomphakathi ngokuthi kubhekwa umhlaba ngendlela ethile, ngoba luzama ukuchaza nokuthola nje kuphela ukuthi yini eyenzekayo kodwa ikakhulukazi ukuthola nokuthi okwenzekayo kwenzeka kanjani kanye nokuthi kungani kwenzeke ngendlela okwenzeka ngayo (Flick, 1998:76). Luphinde lubheke impilo yomhlaba ukusuka ngaphakathi kuya ngaphandle, ngokunamathela ezincwadini ezishicilelwe namaphepha

asashicilelwa, lokhu kufaka amajenali namaphephandaba kanye nemiquulu ecwaningiwe engazange yashicilelwa, amathisis, ama-eseyi nokunye (Berg, 2001:238).

3.4 INJULALWAZI YOKWENZA LOLU CWANINGO

Injulalwazi iyisakhiwo noma uhlaka oluqinisa ucwaningo noma olulekelela ucwaningo ukuthi lungantengantengi (Kamba kuMsomi, 2015). Uyaqhubeka uKamba athi injulalwazi kumele ihambisane kahle nalokhu okucwaningwayo kanye nesihloko socwaningo. Uphinda aveze ukuthi ngempela akuwona umsebenzi olula ukuthola injulalwazi ehambisana nocwaningo, kodwa kumele umcwaningi athole izincwadi ezahlukeni azicubungule ukuze aqonde kahle mayelana nenjulalwazi leyo ehambisana nocwaningo lwakhe. Ngakolunye uhlangothi uveza ukuthi ukuba nenjulalwazi kusiza kakhulu ukugwema ukucabangela kanye nokuqagela izinto.

Yingakho nje kubalulekile ukuba khona kohlaka lwenjulalwazi ewumgogodla wokwenziwa kocwaningo. UMathonsi (2002:35) uthi injulalwazi isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlanhlatha. Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe injulalwazi. Injulalwazi lena iyona esiza ukuchaza izinto ezithile embhalweni osuke ucwaningwa. Uyakufakazela lokhu uFokemma (1978:1) uma ethi injulalwazi zemibhalo zibalulekile emizamweni yokuhlaziya okushiwo imibhalo ngamagama nokuchaza nje imibhalo njengendlela yokuxhumana kwabantu ngenkulumo. Uze athi akukwazi ukuthi kungacwaningwa kodwa ucwaningo lube lungahambi phezu kwenjulalwazi ethile yezemibhalo.

Lolu cwaningo luzosebenzisa injulalwazi eyodwa ebizwa ngokuthi iMaksizimu ngoba iyahlangana nokuhlaziya kwale mibhalo eyisisekelo salolu cwaningo. Iphinde iveze obala ukusebenza kwemfundiso embhalweni nasekuphikiseni imibhalo. UForgacs kuJefferson noRobey (1995:167) baveza uthi ngenjulalwazi yeMaksizimu, imibhalo ingaqondwa kangcono ngaphakathi kohlaka olubanzi lwenhlalo yobuqiniso. Kusukela kulo mbono ukuthi lolu cwaningo njengoba lucubungula lemibhalo ekhethiwe, luveza ubuqiniso benhlalo nezombusazwe eyabhalwa ngaphansi kwabo.

Lapha kuzokhulunywa ngenjulawazi eyodwa okuyiyona ezosetshenziswa kulolu cwaningo. Le njulalulwazi eyeMaksizimu. Umcwaningi ukhethe ukusebenzisa le njulalwazi ebe ekuqaphelile

ukuthi usekhona umsindo mayelana nayo le njulalwazi kanye nokusetshenziswa kwayo emibhalweni yase-Afrika. Kukhona abacwaningi bakuleli zwekazi i-Afrika abafana no-Armah abakholelwa ukuthi kwayona iMaksizimu ayidabuki ezwenikazi lase-Afrika (Gorlier, 2002:97). Nakuba kunjengakona, u-Amuta (1989:59-60) yena uyakweseka ukusetshenziswa kweMaksizimu emibhalweni yase-Afrika uma ethi iMaksizimu iyithuluzi elihle elingasetshenziswa emhlabeni kabanzi ukuze kugcine kuzuzwe inkululeko. Ukukholelwa komcwaningi ukuthi le njulalwazi iwusizo olukhulu ekucubunguleni imibhalo yaseNingizimu Afrika, yikho okwenza ukuba akhethe ukusebenzisa yona.

3.4.1 Injulalwazi YeMaksizimu

Ukucubungula ngokweMaksizimu ubuciko nemisebenzi yabo kuba nexhala mayelana nokutshengisa ukuthi ubuciko buhlobene kanjani nomphakathi. Ixhala lisekutheni yini ubuciko obuyenzayo, uwenzela kanjani lokho umphakathi (Thuynsma 2002:391)? Yingakho nje injulalwazi yeMaksizimu izosetshenziswa kulolu cwaningo ngoba iveza ukuthi imibhalo ingaqondwa kalula uma ichazwa esimweni senhlalo nombusazwe.

Ngokusho kukaMarx ku-Eagleton (1976:6):

Literary works are not mysteriously inspired or explicable simply in terms of their authors' psychology. They are forms of perception, particular ways of seeing the world which is the social mentality or ideology of an age.

(Imisebenzi yemibhalo ayiqhumi nje etsheni futhi ayisuselwa ekucabangeni nje kwababhali. Iyizindlela okubukwa ngazo umhlaba okuyilokho okucatshangwa ngumphakathi noma indlela yokucabanga ngaleso sikhathi).

Lokhu kuchaza ukuthi imibhalo ibamba iqhaza elibalulekile kusakhiwo samandla ekilasi ukulolonga impilo yansuku zonke. Yingakho nje ngaphandle kokungabaza umsebenzi wombhali uveza izinxushunxushu ezahlukeneyo ezithinta amasiko, ezomnotho, umqondonkolelo, nezombusazwe ngokwenzeka emphakathini. Yingakho nje yonke imibhalo ingukuzinikela kumqondonkolelo wezombusazwe kanye nokuthi wonke umbhali ungumbhali kwezombusazwe (Ngugi, 1981:96).

U-Eagleton (1986:43) uqhubeka athi:

These men (Marx and Engels) saw literature as social criticism and analysis, and the artists as a social enlightener; literature should disdain elaborate aesthetic techniques and become an instrument of social development. Art reflects social reality and must portray its typical features.

(La madoda (uMarx no-Engels) ayebuka imibhalo ngeso lukugxeka nokuhlaza ezenhlalo, namaciko njengempakathi oyisibani senhlalo; imibhalo kumele noma kunjani ingabi nacho ukwembula amasu abanzi ayinkimbinkimbi, kunalokho ibe yithuluzi lokuthuthukisa ezenhlalo. Ubuciko abuneke inhlalo enobuqiniso bese iveza amaphuzu ayo avelele.)

U-Eagleton (1986) usagcizelela yona indlela abalandeli beMaksizimu ababuka ngayo imibhalo. Imibhalo lena bayibuka njengesibuko esiveza izinto eziyiqiniso ezenzeka empakathini. Bathi kumele imibhalo ilekelele ukuthuthukisa umphakathi.

Kufanela kucace ukuthi iMaksizimu iyinjulalwazi esukela emfundisweni nasezinkolelweni zikaKarl Marx noFrederick Engels. Isukela ekutheni empakathini kunokungqubuzana ngemibono phakathi kwabantu ngokwamazinga abo njengoba umphakathi wakhiwe ngabantu bamazinga ahlukene. Ithi kukhona abanotho okuyibona abengamele imikhiqizo; lokhu bakwenza ngokubalawula ukuthi yini eyenzekayo ekukhiqizeni, ukudayisa nokusabalalisa okudayiswayo kanye nalabo abangenalutho; imvama okuba yizisebenzi ezixhashazwa ngabalawula umnotho ngokunikela ngamandla azo. Abanotho ngenxa yenqubo yobugombela kwesabo yibo abalawula okwenzeka ezweni bese kuthi abangenalutho bayizisulu zokuxhaphazeka yiqeqebana elisezintanjeni zokubusa (Forcas kuJefferson noRobey, 1995:167).

UMarx noAngels (1970:82) babeka kanje:

Societies are divided up, and people thus relate to one another, according to their relations to the prevalent forces of production. Different members of a particular society are divided up into a variety of social classes. In a capitalist society human beings are divided up into separate social classes depending on whether they own, or do not own those forces of production.

(Umpakathi uhlukene, nokuthi abantu bahlobana ngokwamandla okukhiqiza. Amalungu angefani ompakathi othile ahlukahlukana ngokwamaqembu ompakathi. Empakathini owubungxiwankulu abantu bahlukaniseka

ngokuba amaqoqwana omphakathi oqhelelene bese kuncika ekutheni kukhona yini abakwengamele noma abengamele lutho nje oluyizinhloko zemikhiqizo.)

Isikhalo seMaksizimu emibhalweni yase-Afrika nasemibhalweni yomhlaba ngokuvulelekile iqukethwe yisisusa sombusazwe nomnotho. IMaksizimu ibuka umuntu njengesidalwa senhlalo, somnotho nesezombusazwe. Kusukela umunxa wenoveli wase-Afrika unokukhula ngendlela ebalulekile ngenxa yegunya lombhali ukuveza izimo zenhlalo nombusazwe kanye nezomnotho, ngakho iMaksizimu ibe isingena ngokuzosiza ngokucubungula (Afolayana, 2011:02).

Bakhona abahlaziyi ababona kubalulekile ukusebenzisa le njulalwazi ekucwaningeni ngemibhalo yase-Afrika njengoba iveza ubudlelwane phakathi kwabantu kanye nezinkinga ezikhona. Kanti iphinde ibenalo ikhono nendlela yokuvumbulula lokho okuyiqiniso. UNgara (1985) ubeka ngokuthi umzabalazo wenkululeko noguquko emphakathini kuba nawo umthelela emibhalweni yobuciko.

UJefferson noRobey (1985:134) baqinisa ngokuthi:

It seems that the African novelist is given to the portrayal of social reality, which evinces the realistic sociopolitical situations of the Third World, Marxism has much to offer the modern African novel.

(Kubukeka sengathi inoveli yase-African inikeziwe ukuthi iveze ubuqiniso benhlalo, obulumathisa ubuqiniso besimo senhlalo nezombusazwe emazweni ahlonzwa ngokuthi alele indawo yesithathu emhlabeni, yingakho nje iMaksizimu inganika okuningi emnxeni wenoveli yase-Afrika.)

Imigomo yobuMaksizimu iphikisana nemigomo yengcindezelo eNingizimu Afrika. Njengokusho kukaMathonsi (2002), imigomo yeMaksizimu ikholelwa ekuphikisaneni nesimo senhlalo nempilo ngaphansi kwengcindezelo. Ngokwayo le njulalwazi yayifuna ukuba kulethwe uguquko enhlalweni yabantu. Lokhu kucacisa iphuzu elithi iMaksizimu ibuka umsebenzi wobuciko njengofanele ukufeza izinhloso zokugxeka okungahambi kahle emphakathini ngokobudlelwane kwabantu ngokwamazanga abo empilo bese futhi ihlongoza, iphakamisa nesixazululo (Gugelberger, 1985:60).

USibisi (2013:5) ekucubunguleni ngenjulalwazi yeMaksizimu kwezemibhalo uveza ukuthi:

Marxist theory of literature...exposes the workings of ideology in literary texts and in literary criticism.

(Injulalwazi yemibhalo yeMaksizimu...iveza ukusebenza kwezimfundiso emibhalweni kanye nasekuhluzweni kwayo imibhalo.)

Lokhu akushoyo uSibisi kufakazelwa nguForgacs kuJefferson noRobey (1995:167) uma ethi ngokwalabo abacubungula imibhalo belandela injulalwazi yeMaksizimu, ngempela imibhalo ingaqondiswa kahle uma ibhekwa ngokobudlelwane nomphakathi lapho igxile khona kanye nokuthi kwenzekani emphakathini lowo. Ngakho ke injulalwazi ephatha imibhalo ngokuyiqhelelanisa nokuyehlukanisa nomphakathi iba nemithelela eyenza kuzace ikhono lokuchaza ukuthi ngempela imibhalo iyini.

Uma kulandelwa imigomo yale njulalwazi yeMaksizimu, kuba nemibuzo ebuzwayo uma kucwaningwa noma kuhlaziywa umbhalo. Kubuzwa ukuthi yiliphi iqhaza lombango ngokobuzinga kwabanotho nabangenalutho, umbhalo uveza siphiliso senhlalo, somnotho nezombusazwe, umbhali yena ngokwakhe ukubona kanjani ukudonsisana phakathi kwabacindezeli nabacindezelwe, umbhalo ngabe useka noma ugxeka isimo esikhona emphakathini, umbhalo uyakuveza yini ukucindezelwa kwabangenalutho futhi ngabe uthi lokhu kubangelwa yini ngempela kanye nokuthi yiziphi izixazululo eziphakanyiswa umbhalo.

USelepe (1993:24) uthi le njulalwazi inhle uma isetshenziswa ukucubungula imibhalo ngoba ivera ubuqiniso ngezinto ezenzeka emphakathini, iba nento ethile eqondene nayo ngqo futhi iqondane nabantu abathile emphakathini kanti futhi ithinta onembeza babantu eqondene nabo. Le njulalulwazi ivumela ukuba umsebenzi ubhekwe ngokuveza kwawo ukuthuthuka kwabantu nenhlalo yabo ngaleso sikhathi obhalwe ngaso. Okusho ukuthi akugxilwa ezinkolelweni zombhali noma ukuba kwakhe sohlangothini oluthile lwezombusazwe noma iklasi adabuka kulo (Hayes, 2004:173).

Lokhu kucacisa ukuthi amaMaksizimu abuka umsebenzi wobuciko njengofanele ukufeza izinhloso zokugxeka okungahambi kahle emphakathini ngokobudlelwane kwabantu okungenabo ubulungiswa ngokwamazinga abo empilo bese futhi kuphakamisa nesixazululo.

Injulalwazi yeMaksizimu izofaneleka ekwenzeni lolu cwaningo ngoba izobheka izimo zenhlobo ezingenabo ubulungiswa nezomlando ezweni laseNingizimu Afrika ngesikhathi sengcindezelo kanjalo ihlaziye le mibhalo egxeka ingcindezelo eminye yayo yabhalwa ngaphansi kwezimo ezazibucayi ngaleso sikhathi. UCornwell (1982:184) uyakusekela lokhu ngoba lenjulalwazi iyakwazi ukuqwashisa ngokuvezwa yimibhalo, iphinde yazise abayifundayo ngesimo sezwe. Bese izama ukutshala umqondo ogqugquzela ukushintshwa kwesimo sezwe. Lokhu kuhambisana nokubekwa nguWatts (1989:48) uma ethi abasebenzisi benjulalwazi yeMaksizimu babheka izimo zezenhlalo nezomlando ukuhlola umsebenzi wobuciko nokubheka izimo obhalwe futhi osetshenziwa ngaphansi kwazo, babheka umsebenzi wawo esakhiweni zezenhlalo. Ukubheka isimo saseNingizimu Afrika ngesikhathi sengcindezelo nokuhlaziya imibhalo eqokelwe lolu cwaningo ngokuthi izezani ngaleso simo kuzolekelela ucwaningo ukuze luthole izimpendulo eziqotho.

UCraig kuSelepe (1993:95:) uyavumelana nemicabango kanye nokukhuluma kukaKarl Marx mayelana nemisebenzi yobuciko kanye nokuveza kwayo okwenzeka emphakathini:

A writer is great to the extent that he can provide society in general, (or the reading public of the time) with a true mirror of itself, of its conflicts and problems.

(Umbhali mkhulu ngenxa yokuthi angalethela umphakathi jikele (noma umphakathi wabafundi bangaleso sikhathi) isibuko esiyiqiniso sawo umphakathi izinxushunxushu zawo kanye nezinkinga zawo.)

Abalandela imfundiso yeMaksizimu bamile futhi bayakholelwa ukuthi umbhalo kumele uveze izinto ezenzeka emphakathini. Uveze okuhle nokubi, njengoba imibhalo iyinkambiso kanye nomphumela wenhlanganiso yezimpawu zangaphakathi esimeni senhlalo namasiko (Forgas, 1985:139). Baphinde bathi kufanele umbhalo uveze izinkinga, ukungqubuzana kwemibono nezingxabano, ukuhlupheka nokweswela kwabantu, ukungalingani kwabantu, nokunye. Uqhubezele phambili imfundiso ehlonza isimo sobuciko obuveza isinqumo esithathwa umphakathi. Bathi kumele futhi uveze nezixazululo ezingqinambeni ezikhona ezibhekene nezwe. U-Owomoyela (1991:24) ngakolunye uhlangathi ugcizelela ukuthi kufanele umbhalo

uzibandakanye nohlangothi lomzabalazo woquqaba, lokhu ukwenza ngokubahabulisa uqondise nomlando ekulweni nomzabalazo wengcindezelo.

U-Amuta (1989:116) uyasho ukuthi kunzima kakhulu kumbhali ukuba akhethe ukungathathi hlangothi ekungqubuzaneni okukhona emphakathini. Uthi:

A refusal to declare one's alignment in art is in itself equal to wanting to equilibrate existing social structures.

(Ukunqaba ukuveza uhlangothi ocheme nalo kwezobuciko kufana nse nokuqhubezela phambili izimo njengoba zinjalo emphakathini.)

NgokukaNgugi (1967) kuNgara (1985:35) ukuhluleka kombhali ukuphonsa inselelo kusimo esingenabulungiswa, lokhu nje kukodwa kusho ukuthi umbhali unecala lokuyekelela umsebenzi wakhe emphakathini ngokujwayelekile kanye noquqaba lwama-Afrika.

Ukusebenzisa le njulalwazi kuzosiza kakhulu ukuqonda izimo ezazikhona ezabangela ukubhala ngohlobo oluthile kwababhali. Lezi zimo kumele ngabe yizo ezabangela ukuba laba bhali babhale uhlobo lwemibhalo ekhalazayo negxekayo. Izimo kungaba ngeziphathelene nomnotho, umbusazwe, inhlalo njalo njalo. Phela le njulalulwazi kaKarl Marx igcizelela ukuthi umbhalo kumele ube nomsebenzi wokuveza isimo esikhona phakathi kwabantu kanye nokuhlongoza izixazululo emphakathini nasezweni lonke.

Yingakho uNgugi (1981:68) ebeka kanje:

The product of a writer's imaginative involvement-what Shakespeare called mirror unto nature-becomes a reflection of society: its economic structure, its class formations, conflicts, contradictions, political and cultural struggles, and its structure of values-particularly the conflict and tensions arising from the antagonism between those which are dying and those which are pointing to the future.

(Umkhqizo wokucabanga kombhali kubandakanya lokhu okubizwa uShakespeare ngokuthi isibuko semvelo esiveza umphakathi: mayelana nohlaka lomnotho, ukwakheka kwamaklasi, inxushunxushu, ukuphikisana, umzabalazo wezombusazwe namasiko kanye nohlaka oluthintene ngqo nenxushunxushu nokugqumbuzana nokuphakama ekuphambaneni phakathi kwalabo abafulathela umhlaba nalabo abakhomba ikusasa.)

Le njulalwazi ithatha umbhalo njengento eveza isimo somphakathi walapho kuleyo ndawo. Kwawona umbhalo uthathwa njengento yomphakathi ngenxa yezinkolelo zakhe umbhali njengomuntu oyingxenywe yomphakathi. Ngenxa yalokhu yonke imibuzo ebuzwayo inqike kakhulu kulokhu kucabanga nalokhu kukholelwa. Yingakho nje ukuze imibhalo ibe inzuzo emphakathini kufanele uthabathe isimo somzabalazo. UNgugi (1993:71) ubeka ngokuthi imibhalo enenhloso ephakeme yileyo ezibophezele, enezwi nejamayo. Kufanele ibe nomnikelo kumizamo yokuletha uguquko ebudlelwani kubantu ikakhulukazi ubudlelwano phakathi kweNtshonalanga ne-Afrika kanye namazwe angathuthukile ngokugcwele.

UForgacs kuJefferson noRobey (1995:167) uthi nakuba izinjulalwazi zeMaksizimu ziningana kodwa zonke zinento eyodwa efanayo. Zonke zikholelwa ekutheni imibhalo ngeke ize ithathwe njengento engahlukaniswa nomphakathi ngoba imibhalo lena kumele iveze iqiniso lokwenzeka emphakathini. Uthi emibhalweni akukwazi ukuthi kubhekwe kuphela uhlaka lokwakheka kwayo. Uthi imibhalo ayikwazi ukuhlukaniswa emlandweni nakho konke okwenzeka kulelo lizwe la umbhali engowakhona. Kuzokhumbuleka phela ukuthi umbhali uqhamuka eklasini elithile ngokobulili, ubuhlanga kanye nobuzwe. Ngakho-ke imibhalo yaseNingizimu Afrika uma ihluzwa icutshungulwa kubalulekile futhi kumele kubhekwe umlando wezwe kanye nokwenzeka kulo. Kufanele kubhekwe ukufika kwabamhlophe nokunamaka kwabo ukusebenza kohlelo lokukhiqiza ukuze kudayiswe kuthengwe, okuyilona olwazinzisa kakhulu ubugombela kwesabo ngesikhathi sokugomoshelwe kwezwe kanye nangesikhathi sengcindezelo. Yingakho nje umlando uveza ukuthi umphakathi wabansundu wawuthathwa ngokuthi awuthuthukile kanti usemuva, ngakho-ke indlela engcono yokuba uthuthuke kwakufanele uthathe okwaseNtshonalanga (Ngugi, 1977:163).

Imibhalo ezocutshungulwa lapha iveza ubudlelwane phakathi kwalabo abangabacindezeli kanye nalabo abacindezelwe. Lokhu kucindezelwa kwenzeka kuyo yonke imikhakha yempilo; ezomnotho, ezenhlalo, ezempilo, ezombusazwe, ezenkolo, ezemfundo njalonzalo. Ubukapitali buvezwa buhambisana nokucwasa ngokwebala futhi kuzuzisa kakhulu abantu abamhlophe okuyibona ababexhaphaza abantu abansundu.

UMiliband (1977::10) ugcizelela kanje:

In an oppressive type of rule or government, the basic civil rights are enjoyed only by the ruling class of authority.

(Ohlotshni lokubusa noma lukahulumeni olucindezelayo, amalungelo ngqangi athokozelwa kuphela abasesihlalweni noma ezintanjeni zokubusa.)

Yingakho nje kungamangalisi ukuzwa izwi lezishoshovu zobuciko okungaba ababhala amanoveli, imidlalo noma izinkondlo bedlulisa ubuhlungu ngalabo abangenazwi kwezombusazwe ngokugqilazwa ngemisebenzi yabo yobucikomazwi. Ngokuzwakalisa ukukhala ngobuhlungu, ababhali okokuqala nje basuke befisa ukuphakamisa kulabo abasemandleni ukuba bazwelane nesimo sabacindezelwe ngethemba lokuthi indlela yengcindezelo ingakwazi ukuguqulwa. Okwesibili basuke bezama ukuvusa nokuqwashisa abayizisululu zezimo zengcindezelo, bebahlohla umoya wokuzimisela nokulwa nengcindezelo (Tsambo,1999:39).

Ngokusho kukaMarx no-Engels (1970:82) kunokwehlukana okukhona emphakathini ngokwamazinga empilo. Ukuba notho kwenza abanye babe sesimeni esingcono kunalabo abangenalutho. Abangenalutho bancika kakhulu kulabo abanotho ngokomsebenzi bekwenza lokhu ngokudayisa ngamandla abo ukuze bakwazi ukuphila. Bona basebenzela ukuba bahole ubadlana nje olungasoze lwasishintsha isimo sabo sempilo ngesikhathi bekhiqiza okuningi okwenzela abanotho inzuzo yomnotho. Lokhu kwenza kube khona iqembu eliphansi kanye nalelo eliphezulu ngokomnotho kanye nezinga lempilo nenhlalo engefani (Amuta, 1989:59).

UBuah (1978:122) ugcizelela kanje:

This lower category has always been to work for their master, and to remain poor, earning just enough to keep bone and flesh together. In ancient times, they were the slaves: in the middle Ages, they were the serfs, and in the modern capitalist countries, they were the wage earners often called the working classes. In advanced books they are often referred to as the proletarians

(Uhlangothi oluphansi yilona olusebenzela abaphezulu noluhlala njalo luhlwempu ngenxa yokuthi luthola nje utiki wokuba amathambo akwazi ukuhlanguka nenyama. Ezikhathini zasemandulo babeyizigqila: ezikhathini zanganeno bayizisebenzizigqila. Emazweni esimanje aqhuba ngenqubo yobukhaphali, babehola ngesonto ngokujwayelekile bebizwa ngabasebenzi. Ezincwadini ezithuthuke kakhulu bajwayelwe ukubizwa ngokuthi bangama-phrolithariyenti.)

UKarl Marx ukholelwa ekutheni abasebenzi bayaxhashazwa yilabo abaphethe nabangabanikazi bezinto ezikhiqiza umnotho. Uthi lokhu bakwenza ngokulekelelwa ezombusazwe, imithetho ebazwe ngendlela evuna bona kanye nemfundiso ehambisana nabaphathi bezwe. Lapha kubambisana iphalamende lonke, indlela esetshenziswayo ukukhethwa kobuholi bezwe, ezomthetho kanye nezinye izinhloko zikahulumeni. Abaphathi bezwe benza isiqiniseko sokuthi bandisa imfundiso evuna bona nokwenza kwabo ukuze bathole ukwesekwa kwabakwenzayo. Ngale ndlela inqubo yobungxiwankulu iyavikeleka futhi igququzeleke.

Yingakho nje uMarx kuGugelberger(1985:59) ebeka kanje:

The mode of production of the material means of life determines, in general, the social, political and intellectual processes of life. It is not the consciousness of human beings which determines their existence, it is their social existence which determines their consciousness.

(Indlela yomkhiqizo yezinto sisho ukuklanywa kwempilo ngokujwayelekile, inhloko, ezombusazwe kanye nemijikelezo yokucabanga ngokwempilo. Akusikho ukuvuleka komcabango wabantu oklama unqubekela phambili yokuphila, kuyinqubekela yenhloko okuyiyo eklama ukuvuleka kokucabanga.)

UMarx no-Engels (1970:83) bakholelwa ekutheni indlela ababona nabacabanga ngayo labo abaphethe izintambo zombuso kuba iyona ikakhulukazi elawula ukwenzeka kwezinto ezweni. Lokhu kusobala ukuthi kudalwa ukuthi yibona abasuke belawula cishe yonke into ephathelene nomkhiqizo, okungaba owolwazi, imicabango noma ezomnotho. Umcwaningi olandela injulalulwazi yeMaksizimu, ngokukaLukacs (1962) no-Amuta (1989) bakholelwa ukuthi ababhali abavuthiwe bayakwazi ukuthi babhale baveze okungahambi kahle ezweni labo noma ezweni lelo kulawula abaphathi abathile bezwe abazama ukufunza abantu indlela ethile yokuphila. Laba babhali ngokukaLukas no-Amuta bayaphenya bese beveza izinto njengoba zinjalo, bagxeke okumele kugxekwe bese bezama ukuphakamisa indlela okuyiyona okumele kuhanjwe ngayo.

U-Agye (1986:129) ukusekela kanje lokhu:

Literature as a means of intellectual and imaginative communication, is itself a form of social consciousness.

(Imibhalo njengesu lokuxhumana ngokwenjulabuchopho nalokho okususelwe ekhanda, ngokwayo iyindlela yokuvukuza umphakathi ngokwenhlalo.)

Lokhu kuvukuza nokuvula amehlo umphakathi kwakungelula kubabhali ngesikhathi sengcindezelo ngenxa yemithetho kahulumeni eyayibavimbela ababhali ukuba babhale ngokukhululeka bagxeke abafuna ukukugxeka ezweni, ababekubona sengathi kuphambana nokuhlonishwa kwesithunzi namalungelo abantu.

Uhulumeni waseNingizimu Afrika wayevikela amandla akhe ezombusazwe kanye nawomnotho, hhayi ngezikhali zamasosha namaphoyisa kuphela kepha wayefuna nokuthi into efundwa ngabantu kube yinto engeke imenze abe nezici ngisho kulabo ababengaqondi kahle ngezombusazwe. Wayengafuni ukuthi abangakhanyiselwe kwezombusazwe bagququzeleke ekutheni bavulwe izingqondo namehlo ukuze babone ukuthi kukhona okuningi okwakungahambi kahle ebudlelwaneni babantu bezinhlangothi ezihlukene. Yingakho nje nemibhalo ebhalwa ngabantu abansundu wayeyibuka ngamehlo emamba ilindele ukugadla noma inini.

UNgugi (1981:04) ubeka kanje:

Literature results from conscious acts of men and women in society. Being a product of their intellectual and imaginative activity, it is thoroughly social.

(Imibhalo iwumphumela wokwenza kokucabanga okuphapheme kwamadoda nabesifazane emphakathini. Ngokuba umkhqizo wengqondo nokuninga, ngempela uyingxenywe yenhlalo.)

Lokhu-ke kuyahambisana nalokhu okushiwo yilowo olandela injulalwazi yeMaksizimu, u-Althusser (1970: 136-139) uma ebeka ngokuthi abaphathi bezwe baye bafune nokusebenzisa indlela yokulawula ukusebenza kwengqondo yomuntu ukuze bavikele amandla abo omnotho. Bafuna ukuthi kube ukucabanga kwabo okuhamba phambili ezweni futhi abathandi ukuba lokhu kuphonselwe inselelo ngabanye abantu.

ENingizimu Afrika amandla ombusazwe kwakufanele nakanjani avikele umnotho owawusezandleni zabambalwa ondlebe zikhanyilanga. Kwakumele avikele inqubo yengcindezelo eyayicwasa abansundu futhi ibalawula ukuthi kumele benzene, nini, laphi kanjani. Le nqubo yayilawula ngisho lokho okuwumphumela wokucabanga kwabo. Ababhali

3.4.2 UKUDLELANA KWEMAKSIZIMU NALOLU CWANINGO

Abalandela injulalwazi yeMaksizimu bakholelwa kakhulu ekutheni imibhalo ingachazwa futhi ihlaziye kahle uma nje kubhekisiswa izinto ezenzeka emphakathini walapho imibhalo ibhalwe khona (Forgas kuJefferson noRobey, 1995:167). Kulolu cwaningo kucutshungulwa imibhalo eyisibuko somphakathi onsundu eNingizimu Afrika ngokuthi iveza ukuzaca kobulungiswa kwezombusazwe, inhlalo kanye namasiko. Kuyilesi simo sokuveza ukuzaca kobulungiswa obebuhake abantu abansundu impilo yabo eningi isikhathi eside eNingizimu Afrika, okubenze kwakhona umnyakazo abawenzayo.

79

UChinweizu noMadubuike (1983: 252) bacacisa iqhaza lababhali base-Afrika kanje:

A writer does have a minimum professional responsibility to make his work relevant and intelligible to his society and its concerns. He may do so by treating the burning issues of the day; or he may do so by treating themes germane to his community's fundamental and long-range interests.

(Umbhali unawo umthwalo wokwenza umbhalo wakhe ungene khaxa futhi ucacisele umphakathi ngezinkinga zawo. Angakwenza lokhu ngokuthinta izihloko ezisematheni ezikhathaza umphakathi; noma angase abhale ngezindikimba ezithinta izinto ezijulile osekuyisikhathi zilangazelelwa umphakathi.)

Ngemuva kokugcizelela iphuzu lokuthi umbhali wase-Afrika umsebenzi wakhe omkhulu ukubhala abhalele abantu bakubo, akhulume ngezinto eziphathelele nabo nezibakhathazayo enyameni nasemphefumulweni ngoba ubuciko e-Afrika obesizwe sonke, hhayi umuntu ngayedwana nje.

UChinweizu noMadubuike (1983) bayaqhubeka bathi:

For the functions of the artists in Africa, in keeping with our traditions and needs, demands that the writer, as a public voice, assume a responsibility to reflect public concerns in his writings, and not pre-occupy himself with his puny ego. Because in Africa we recognize that art is in the public domain, a sense of social commitment is mandatory upon the artists.

(Ngokusebenza kwamaciko e-Afrika, ngokugqugqumezela nendabuko yethu kanye nezidingo zethu, kuphoqa ukuba umbhali, njengomkhulumeli womphakathi, akubeke emahlombe akhe ukuveza ukukhathazeka komphakathi emibhalweni yakhe kanye nokuthi angagxili lokho okuthandwa nguye. Ngoba e-Afrika, siyaqonda ukuthi imibhalo isentendene yomphakathi, umuzwa wokuzibophezela ngokwenhlalo yomphakathi uyisibopho phezu kwalabo abangamaciko.)

Ukusebenzisa injulalwazi yeMaksizimu ukuhlaza imibhalo yamanoveli nemidlalo mayelana nengcindezelo kusize ukuveza ubudlelwane phakathi kwemibhalo njengobuciko kanye nesimo sokuphila ezweni laseNingizimu Afrika elase liphethwe ngabamhlophe futhi sebeguqule kakhulu indlela abantu bomdabu ababekade bephila ngayo kanye-ke nokugqilazwa kwabo ngaphansi kwemithetho yengcindezelo nokucwasa. Le njulalwazi yeMaksizimu igcizelela ekutheni wonke umbhalo unokuxhumana nesimo sezombusazwe nesenhlalo salelo lizwe lapho ubhalwe khona.

Iveza ukuthi kumele kubhekwe ukuthi ibuphi ubudlelwane obukhona phakathi kombhalo kanye nempilo ephilwa kulelo lizwe, kubhekwe nobudlelwane phakathi kwabantu bakuleyo ndawo abanotho kanye nalabo abangenalutho.

ENingizimu Afrika ngesikhathi ababephila ngaso laba babhali kwase kunenqubo yezomnotho yobukapitali, evumela ukuba abantu bazenzele amabhizinisi abo ukuze bathole inzuzo yemali. Abantu abebehlomula kakhulu lapha ngabantu abamhlophe. Bona-ke bebesetshenzelwa ngabantu abansundu bebaholelwa ubala nje (Tsambo, 1999:40). NgokukaMehta noNarang (1990:8-12 kusukela ekufikeni kwabamhlophe kuze kube njena eNingizimu Afrika, kwashaywa imithetho evuna bona abamhlophe nephoqelela abansundu ukuba basebenzele abamhlophe ngoba indlela yempilo nokwenza izinto base beyishintshe kakhulu abamhlophe, kungasekho ukuthi abansundu bangakwazi ukuphila njengakuqala ngokuthembela emhlabathini, balime bafuye. Imithetho engabalulwa lapha yile: i-*Bantu Education Act* eyayivimba abansundu ukuba bafundele imisebenzi leyo eyayihlonzelwe abamhlophe kuphela. Ngisho nesilabhasi ezikoleni yayibunjwe ngendlela ezacile ukuze iholele abansundu ekwenzeni imisebenzi esezingeni eliphansi kakhulu.

Olandelayo umthetho owawubizwa ngokuthi yi-*Group Areas Act* owawuhlalisa abansundu ngokuhlukana ngokobuzwe babo. Wawuphinde ubasuse ezindaweni ezinomhlabathi ovundile bese kudedelwa abamhlophe ukuba bawuthathe. Lo mthetho wona wawusizwa ngobizwa ngokuthi yi-*Prohibition of Interdict Act* owawuphikisa ukuba abansundu bakwazi ukufaka isimangalo sokuphikisa ukususwa kwabo endaweni yabo. Ngaphandle nje kwalokhu owawukwenza lomthetho, wawubuye ubathene amandla abantu abansundu ngokubaphendula izinto ezingelutho nezihambi ezweni loyisemkhulu babo.

Kube umthetho owawubizwa ngokuthi yi-*Separate Amenities Act* owawenza isiqiniseko sokuthi abansundu abashiyelani ingqalasizinda nabamhlophe. Babehlukene ngokufunda bethamela izikole ezahlukene, ukudumisa uSimakade ngokwahlukana ngisho izindawo zokudlela nezokudlala zihlukene. Nangesikhathi umphefumulo usuhlukene nenyama, kwakungcwatshwa ngokwehlukana. Bese kuba owawubizwa nge-*Immorality Act* owawuvimba ukuba kungabi khona ukuthandana nokunganiselana phakathi kwabamhlophe nabansundu.

Abamhlophe base bebaphucile abansundu umhlaba besizwa umthetho ovezwe lapha ngenhla obizwa ngokuthi yi-*Group Areas Act*, uphinde uqiniswe owawubizwa ngokuthi yi-*Land Act of 1913* eyenza ukuba bengakwazi ukuziphilisa ngokulima nokufuya. Lokhu kwaphoqelela abansundu ukuba baphume beyofuna imisebenzi kubo abamhlophe ukuze bakwazi ukuphila nokondla imindeni yabo. Phela ngalesi sikhathi konke okwenziwayo kwase kudinga imali. Ukuze bathole imali-ke abansundu kwakumele badayisele abamhlophe ngamandla abo njengabasebenzi. Bawadayisa njalo ngemali enqunywe ngabamhlophe ngenhloso yokuba bangakhuli kwezomnotho badishazele ukuze baqhubeke nokudayisa ngamandla abo.

UBuah (1978) uveza ukuthi:

Marx had observed a continual conflict between two main classes-those who own the means of production and those who provide the labour. The former category is the minority, made up of people who own everything needed for their livelihood, while the latter, which comprises the bulk of the world's population, consists of people who have nothing they could call their own.

(UMarx wayekuqaphela ukuqhubeka kokungqubuzana phakathi kwamaklasi amabili angamele umkhiqizo bese kuba yilabo abadayisa ngamandla abo. Ngakho-ke iklassi lokuqala lakhiwe wugcudwana lwabantu olungamele yonke into abayidingayo ukuze sibe sihle isimo sabo sempilo. Bese kuthi iklassi lesibili lona lakhiwe uquqaba lwabantu emhlabeni abangenalutho abangalubiza ngokuthi olwabo.)

Imibhalo iyakuveza lokhu kuguquka kwesimo sempilo yabantu abansundu, sebephenduka izigqila okumele zisebenzele abamhlophe. Lokhu kwenza ukuba ukubhala kwabo kubukeke kukhulumela abantu abansundu, kuveza usizi lwabo ngaphansi kombuso olawulwa ngabamhlophe. Yikho lokhu okwenza ukuthi kugqame ukuthi ukubhala kwabo kuhlose ukuveza ukuhlupheka kwabansundu ngaphansi kombuso wabamhlophe eNingizimu Afrika yengcindezelo.

Umbhali obhale ngezikhathi zengcindezelo uma ubekhetha ukukhulumela abantu abacindezelwe beziziningi kakhulu izinto angazigxeka. Bekukuningi kakhulu angakuhlongoza ukuba kwenziwe ukulungisa isimo sengcindezelo eNingizimu Afrika. Umqulu owaziwa ngokuthi yi-*Freedom Charter* yangonyaka we-1955 yakha umkhanya ngokubeka umhlahlandlela weNingizimu Afrika

engacindezeli nakucwasa. Izinhlangano zomzabalazo i-ANC nezinye zazisho nokuningi okwakhlose ukuqeda ingcindezelo kuzaleke ukulingana kwabantu bengacwasani ngokwebala, ubuhlanga, inkolo, ubulili nokunye.

Nokho-ke kuhle ukusho ukuthi impilo yayingelula nakubo ababhali. Nabo impilo yabo yayisengcupheni njengosombusazwe. Ukukhetha kwabo ukukhuluma bagxeke ingcindezelo noma ukusho ukuthi yini engcono okwakumele yenziwe kwakuzosho ukuthi sebeyinyathele emsileni, isizobanqaphaza. Kwakhona nje ukuthula kwakuzosho ukuthi baqonde ukuthi ayiqhubeke ingcindezelo. Lokhu kuyaqhakambisa-ke ukuthi empini yengcindezelo kwakumele ababhali bakhethe ukuthi impi bayingena ngakuluphi uhlangothi, kolwabacindezelwe noma kolwabacindezeli.

Ngeminyaka ye-1980 uhulumeni wengcindezelo wayethwaliswe kanzima ngabantu bangaphakathi, amasosha ezinhlangano zenkululeko, amazwe omhlaba ngisho nabamasonto imbala. Ngasohlangothini lwamasonto kuyavela ukuthi amasonto ikakhulukazi lawa ayebizwa ngokuthi awabakhuluma isiNgisi ayezwelana nabantu abansundu ababecindezelwe. Lokhu bekwenza ngokugxeka isimo sengcindezelo ngokomgomo. Abanye abaholi awo la masonto baba umhlatshele kahulumeni ngokubavala imilomo, nokuhoxisa izincwadi zokuhambela amanye amazwe, kanye nokuphindiselwa emazweni ababevela kuwo kanye nokuboshwa (Motlhabi, 1984:18).

Izindaba zengcindezelo zase ziyinsakavukela umchilo wesidwaba. Iziteleka zezisebenzi ezazingaphansi komfelandawonye we-COSATU, ezabafundi ababengaphansi kwe-COSAS ne-SASCO kanye nemibhikisho ye-UDF, kwabavula amehlo abantu abaningi baqala babona ukuthi sasinjani isimo sezombusazwe eNingizimu Afrika. Kwakubhalwa ngaso lesi simo emaphephandabeni. Ngisho nasemazweni angaphandle kwakukhulunywa ngaso lesi simo. Konke lokhu kwakuzolekelela ukwenza ukuba wonke umuntu; kuhlenganisa nababhali basiqonde kahle isimo sezombusazwe. Kanti kufanele kuqondwe kahle ukuthi uma umbhali efundile kuyalindeleka ukuthi aziqonde kangcono izimo zezwe ezithinta ezombusazwe nobudlelwane babantu ukwedlula abantu abangafundile. Ngakho-ke lolu hlobo lombhali luyakwazi-ke ukuthi lubhale kahle ngazo lezi zimo kunombhali ongafundile.

Izimo zeNingizimu Afrika yengcinezelo zazisobala. Abantu abansundu babeqhubeka behlukumezeka ngisho nangesikhathi uhulumeni wengcinezelo ethi uzama ukuphucula ingcinezelo. Lokhu wakwenza ngokushiya abansundu ngaphandle, wavumela amaKhaladi namaNdiya ukuba wona angene ePhalamende, ezohlala ngokuhlukana nabamhlophe. Nakuba babezobuye bahlangane ndawonye kodwa nalapho babezobe behlukene ngokwebala. futhi abamhlophe bebaningi ngokwesibalo ukuze uma sekuvotwa ngezinto ezithile abamhlophe bakwazi ukudla umhlanganiso njalo. Ngasohlangathini lwabansundu wavumela isimo sokuba abansundu bakwazi ukukhetha amakhansela emalokishini lapho ababehlala khona kodwa lokhu akuzange kwehle kahle kwabaningi. Isizathu ukuthi konke lokhu kwakubukwa njengeqhinga lokulibazisa inkululeko yabantu abansundu. Lokhu kwakuyizindlela zokwakha isimo esingamanga sokuthi yonke into ihamba kahle eNingizimu Afrika, kanti akunjalo. Amakhansela lawo aba nesigcwagcwa kubantu; kangangokuthi amanye adabula amafu. Abantu abansundu babefuna inkululeko ephelele namalungelo alinganayo futhi afana nawabanye abantu ezweni. Izwe lonke lalivutha amalangabi.

Imibhalo yababhali kwakungafanele ukuba iveze lezi zimo kuphela, kepha kwakumele iveze futhi nezixazululo zalezo zimo ukuze izwe lakheke kabusha, libe nokuthula kanye nenqubekela phambili. UNgara (1985:vii) uyavumelana nalokhu ngesikhathi ethi ababhali abahambisana nabantu bangabantu abaziqondayo izinkinga ezibhekene nabantu futhi abazimisele ukubamba iqhaza elibonakalayo ukuze kube noguquko oluhle emphakathini. Uthi ngokusebenzisa imibhalo baqhamuka nezindlela ezithile namasu okubhala ukuze benze lokhu kwenzeke.

U-Agye (1986:131) uphinde asekele kanje:

Literature then becomes a true reflection of collective labour, itself and end-product of collective composition which influences and redirects future struggles.

(Imibhalo ibe isiba yisithombe sobuqiniso bobumbano lwezisebenzi, kuyona kanye nomkhiqizo-sigcino wenhlanganiso yobumbano oluthonya kanye nokukhalima umzabalazo wakusasa.)

Abalandela inqubo yeMaksizimu babethi imibhalo kumele ibe yisikhali sokulwa nesimo sengcinezelo eNingizimu Afrika, igququzele ukulethwa koguquko oluyintando yabantu.

Ngalesi sizathu amaMakusizimu ayephikisana nengcindezelo. Le njulalwazi nayo iphikisana nesimo sengcindezelo futhi ifuna uguquko. Ayihambisani nhlobo nababhali abadansela isiginci sezikhulu zengcindezelo ngesikhathi uquqaba lucindezelwe yimithetho ekhalisa umhlaba wonke.

Ukuba umlomo womphakathi lokhu noma nje ukuba yizindlebe kanye neso lomphakathi akuyona into esingathi yayizobe iqatshukwa olimini lwesiZulu. Selokhu kwathi nhlo, ngezikhathi ezingaphambi kokubusa kweNkosi uShaka, amaciko emkhakheni wobuciko bomlomo ayekhona. Okuyizinyosi zamaKhosi akwaZulu zazinlungelo lazo kuphela zigunyazwa umkhakha wobuciko mayelana nokusho noma yini ezifuna ukuyisho ngokomgomo wobuciko. Zazingagxeka ziyikha esiphundu iNkosi kungabi ndaba zalutho. Ziyigxeka njalo ngoba ziqonde ukukhuza ngoba zibona kukhona ukuphambuka nokungahambi kahle.

Kuyavela ngokukaNyembezi (1958:19) lapha inyosi igxeka isilo ngokungafuni ukulalela uma abantu abathile bethi bayasihlebele, basiphaphamise. Inyosi yayibona kuwumkhuba omubi ongafuneki lona kumuntu omkhulu njengeLembe. Kuyaziwa ukuthi umlando oxoxwayo uthi kwathi noma linyenyezwe iLembe ukuthi kukhona okushaya amanzi ngenhla komsele ngokuhlangana njalo kukaMkabayi kaJama, uMbopha kaSithayi, uDingane kanye noMhlangana, kodwa langakusukumela phezulu lokho, okwaphetha ngokuthi lidabule amafu ngetulo labo laba elalixwayiswa ngabo.

UKunene (1962:177) uma ekhuluma ngokuqamba kwembongi, uthi imbongi iqamba ihamba emgudwini yobuciko ngenhloso yokuveza izinhlangathi ezahlukenene ngeNkosi. Ukukhuluma kwezinyosi zigxeka izinto ezithile kwakuyinto ejwayelekile kudala. Izinyosi zazingajeziswa ngokwenza kwazo kanjena ngoba yonke lento yayihambisana nobuciko.

UMathonsi (2002:8) ubeka ngokuthi ngesikhathi sezinkinga nezingqinamba, isikhathi sokucindezelwa kwabantu abansundu, kwakufanele ababhali bengabhali nje kuphela ngezinkinga zombusazwe kepha babhale basho okuthile okuphusile okuthinta eminye imikhakha yempilo, izinto ezifana nezemfundo, amasiko, ezenkolo, nomlando. Imibhalo yalaba babhali ezocutshungulwa lapha yenze kanje ngoba esho uMathonsi, abagxilanga nje kuphela kwezombusazwe. Isilokozane sabo sithinta yonke eminye imikhakha yempilo ngoba phela

impilo yabantu kwakungasiwona umbusazwe kuphela. Inhlalakahle yabantu ithinta izinto eziningi okungafanele ukuba zishaywe indiva uhulumeni, ngabantu uqobo kanye nababhali.

Yingakho u-Agye (1986:137) ebeka ngokuthi ababhali bomzabalazo, ngokuvamile basuke bezicija ukufumana lokhu:

To creatively reinterpret African history, to truly depict the masses in the historically correct perspective. To help the masses to get organized for the articulation of their agitations for a better struggle by showing them the conditions in which they live, making them feel why and how their living conditions are precisely as they are. To found, on the basis of those objectives, a popular literature for the people in order to reflect their cause.

(Bahumushe ngobuciko umlando wase-Afrika, baveze umlando onombono weqiniso ngoquqaba. Basize uquqaba ukuba luzihlele ukuphefumula abangenamile ngakho ngokwenza ngcono umzabalazo otshenigsa izimo abaphila ngaphansi kwazo, nokubeza bakuzwe ukuthi yini indaba kanye nokuthi zinjani izimo zokuphila kwabo ngokuphelele. Ukuthola phezu kwalezo zinhloso, imibhalo enesasasa kubantu ukuze yendlale isibango sabo.)

Nakuba laba babhali nabanye abambalwa abafana noNtuli, uZulu, uZondi, uKubheka nabanye kweminye iminxa babhala okuthile okwakugxeka izimo ezazilethwe ingcindezelo kepha abaningi, baba ngofela phakathi ibutho leNkosi uShaka ngokubhala lokho okungasho lutho ngohulumeni wengcindezelo nokuhlupheka kwabantu. Baqoma njengokubeka kukaMathonsi (2002:8) uma ethi, ukubhala okwakufunwa izikhulu ukuze kufundwe ngabafundi ezikoleni. Kuyahlaluka ukuthi sengathi babenezimo eziningana ababebhekene nazo ababhali, okubukeka sengathi babephoqelesa ukuba babhale okufunwa nguhulumeni. Uma kungukuthi babefuna ukubona izincwadi zabo zibonwe yilanga ngokushicilelwa, zidayiseka, zifundwe ezikoleni futhi zibangenisele nemali. Lokhu kwakusho ukwehlela ngezansi bese bathobele intando kahulumeni wengcindezelo.

Ababhali besiZulu-ke bona okwabo kwakuxaka impela ngoba babethwaliswe kanzima ohulumeni ababili. Okwaqala uhulumeni wamaNgisi kwase kuba uhulumeni wamaBhunu.

Babenganyelwe uhulumeni omkhulu wengcindezelo elindele ukuba bamthobele ngokwenza kwabo, okungukubhala okuhambisana nemigomo yakhe. Wayebabekele imibandela njengabo bonke ababhali baseNingizimu Afrika bezinhlanga ezahlukeni okufanele bangayeqi. Uma beyeqa wayebeke izijeziso ezithile ezazingeke zigcine ngokubathatha njengababhali nje kuphela kepha ezazakha ngisho nesimo sokubuye babukwe njengamaphekulazikhuni, abantu abafuna ukufaka unyawo olunodaka ngokuphazamisa ukuthula nenhlalakahle ezweni lonke.

Ucwaningo luyakuveza ukuthi kwakungenye yezinhloso zabo laba babhali ukuphaphamisa abafundi bezincwadi zabo mayelana nezinkinga zengcindezelo kanye nemithelela yokufika kwabamhlophe kubantu besizwe esinsundu nendlela yabo yokuphila. Imibhalo yabo izeza okuningi ababekubona njengokungahambi kahle ekuphileni kwabantu abansundu. Iyasho ukuthi abantu abansundu abaphume ekuthothonganeni babone ukuthi izinto azivuni bona kepha zivuna ezinye izinhlanga okuyizona ezihlomulayo ngenxa yesimo sengcindezelo kanye nasebudlelwani nokuhlalisana kwabo nezinye izinhlanga.

U-EGudu (1978:46) uthi:

It is because of these act of inhumanity that verbal artist like poets, novelists and dramatists have used their work of art to give realistic and factual impressions about the ills of oppression.

(Kungenxa yezenzo zobulwane okwenza ukuthi ababhali abafana nezimbongi, abamanoveli nabemidlalo basebenzisa imisebenzi yabo yobucikomazwi ukunika ubunjalo nobuqiniso mayelana nobubi bengcindezelo.)

Imibhalo ezocutshungulwa lapha izeza izinkinga ezikhona empilweni yabantu abansundu yemihla ngemihla ngaphansi kombuso wabamhlophe olandela inqubo yengcindezelo. Ngakho-ke izeza ubunzima bansuku zonke bempilo yomuntu onsundu. Ithi izeza ubunzima lobu ibe igqugquzela igovuza ukuba abantu abansundu bangagcini nje ngokubona ukuthi ingcindezelo ibathwalise kanzima kepha abasukume balwe ukuze bazuze inkululeko yabo.

3.5 ISIPHETHO

Kulesi sahluko kubhekwe izindlela ezisetshenziswe ukuqoqa ulwazi lwalolu cwaningo. Kube sekuvezwa futhi ipharadayimu esetshenzisiwe kulolu cwaningo kanye nennjulalwazi esetshenzisiwe. Kucacisiwe ukuthi kungani kukhethwe indlela leyo, ipharadayimu kanye nenjulalulwazi ekhethiwe ukwenza ucwaningo. Kubuye kwavezwa nezinselelo ezazikhona ngesikhathi sengcindezelo zibhekene nababhali abansundu. Kuvezwe nokuhlobana phakathi kwenjulalwazi yeMaksizimu kanye nocwaningo. Kuchaziwe ukuthi iyini iMaksizimu njengenjulalulwazi ekholelwa ekutheni umbhali uma ebhala umbhalo wakhe kumele kube ukuthi kukhona okuthile ahlose ukukusho, ukukuveza nokukuhlongoza, kungabi nje ukuthi umbhalo lowo ubhalwe nje njengobuciko obungasho lutho. Kuvezwe nezinkinga ezazibhekene nabantu abansundu ngenxa yengcindezelo ukuze kuqondwe kahle ukuthi ababhali babebhala ngaphansi kwesimo esinjani. Isahluko esilandelayo sizobheka izimbangela zengcindezelo.

ISAPHLUKO SESINE

IZIMBANGELA ZENGGINDEZELO

4.1 ISINGENISO

Kulesi sahluko kuzohlaziywa ngokuba kuvezwe ukuqala kwengcindezelo nokuhlwithwa komhlaba wabantu abansundu ngabamhlophe. Kuzocutshungulwa nezizathu ezagququzela abamhlophe ukuba bathathe isinqumo sokuhlwitha umhlaba ngendluzula. Kuphinde kubhekwe nezindlela abazisebenzisa ukufezekisa izinhloso zabo. Kuzobhekwa nohlangothi lwabantu abansundu ukuthi babhekana kanjani nalesi simo. Konke lokhu kuzokwenziwa ngokuba kuncike kunjulalwazi eyodwa eqokelwe ukwenza lolu cwaningo, okuyinjulalwazi yeMaksizimu. Ngokusho kwale njulalwazi kumele kubhekwe ubudlelwane phakathi kombhalo, umbhali, umphakathi kanye nesikhathi. Kubhekwe izinkinga ezikhona kanye nokuvezwa kwezisombululo.

4.2 IYINI INGCINDEZELO?

Kuhle ukuba kuqalwe ngokucaciswa ukuthi iyini ingcindezelo. Lokhu kuzosiza ukuba kuqondakale kahle ukuthi yini le okukhulunywa ngayo uma kukhulunywa ngengcindezelo kule mibhalo ezocutshungulwa.

UBarker (2003) uyichaza kanje ingcindezelo:

The social act of placing severe restrictions on an individual, group or institution. Typically, a government or political organization that is in power places these restrictions formally or covertly on oppressed groups so that they may be exploited and less able to compete with other social groups. The oppressed individual or group is devalued, exploited and deprived of privileges by the individual or group which has more power.

(Inkambiso yezehlalo ebeka imigoqo enzima kumuntu, iqembu noma isikhungo esithile. Ngokujwayelekile, uhulumeni noma iqembu lezombusazwe eliqoqhobe izintambo zokuphatha libeka imigoqo ngendlela esobala kulabo abacindezelwe ukuze baxhashazwe futhi bangakwazi ukuncintisana nabanye emphakathini. Abacindezelwe babukelwa phansi, bayaxhashazwa bancishwe namathuba ngumuntu noma iqembu elisemandleni.)

Ubudlelwane phakathi kwabacindezeli nabacindezelwe selokhu kwathi nhlo bugebele ngakubacindezeli. Ngokusho kukaTurner kuPetersen noRutherford (1990:31):

The colonizer exerts power; the colonized falls or is beaten to submission. History has, until recently, favored the colonizer, whose turn it has been to win.

(Umcindezeli uzimelela ngamandla; umcindezelwa awe, noma agotshwe ngesibhaxu. Umlando ubuhlale, kuze kube kamuva nje, uvuna umcindezeli, obekufanele ahlale enqoba.)

Lokhu kwakuzinkomba zesimo sokungalingani ezweni ngenxa yozombusazwe owawuvuna uhlanga lwabamhlophe. Abantu abansundu ubakhipha inyumbazana.

Lokhu okushiwo uTurner kuhambisana nalokhu okushiwo uFanon (1965:12) uma ebeka kanje:

The colonized person, who in this respect is like the men in underdeveloped countries or the disinherited in all parts of the world, perceives life not as flowering or a development of an essential productiveness, but as a permanent struggle against an omnipresent death. This ever-present death is experienced as endemic famine, unemployment, a high mortality rate, and inferiority complex and the absence of any hope for the future.

(Umcindezelwa, lapha okuyilowo ofana nabantu basemazweni angakathuthuki noma abaphucwe ifa kuzo zonke izingxenye zomhlaba, ubuka impilo hhayi njengeqhakazayo noma ukusimama komkhiqizo obalulekile, kunalokho njengomzabalazo oyisimbelambela wokuthuka izanya zokufa. Ukufa okuhlale kumgqolozele emehlweni kuba yisifo senkemane engapheli, ukuntula umsebenzi, izinga eliphezulu lokufa, ukuzenyeza kanye nokungabi nathemba ngekusasa.)

Umuntu ocindezelwe uma ephila ngokubhekana nezingqinamba ezidalwa izimo zenhlalo nezombusazwe aphiliswa ngaphansi kwazo, impilo yakhe ayibi mnandi. Uhlala njalo engajabulile ngalezi zimo. Uma engajabulile lokho kuzoziveza ngokuthi akhononde ngezimo lezo. Nangesikhathi sokubhalwa kwale mibhalo ngababhali, abantu abansundu ababeyingxenye yabo babengathokozile ngezimo abamhlophe ababebaphilisa ngaphansi kwazo. Imibhalo ingasebenza ukuqopha imilando yezinto ezenzekayo. Imibhalo yangesikhathi sengcindezelo ivera impilo ngesikhathi sengcindezelo eNingizimu Afrika; ivera ubudlelwane phakathi kwabantu kanye nezinto ezazenzeka ngesikhathi leso.

4.3 IZIMBANGELA ZENGCIINDEZELO

Lapha kuzobhekwa izinto le mibhalo ezivezayo mayelana nengcindezelo kubantu abansundu. Kuzokwenziwa izibonelo ezimbalwa nje zezimbangela ezazenza abantu bazizwe bengaphansi kwejoka lengcindezelo.

4.3.1 UKUPHUCWA KWABANSUNDU UMHLABA

UHlela noNkosi enovelini yomlando esihloko sithi *Imithi Ephundliwe* (1968) babheka izimo zempilo ngesikhathi sokubusa kweNkosi uCetshwayo kwaZulu. Le noveli ibheka umzabalazo wokuvikela umhlaba wabo abantu bakwaZulu kanye neNkosi yabo bebhokene ngeziqu zamehlo nabamhlophe abebekane ngaphesheya komfula uThukela. Indaba yakhelwe phezu kweNkosi uCetshwayo ombuso wakhe wabe usuzulelwa ngamanqe. Uthuthuva lusiswa yishinga likaSihayo uMehlokazulu behlangene noMbilini ngokubulala uMaKhumalo noMaMbambo, okungamakhosikazi kaSihayo. Lesi senzo salezi zinsizwa sakha isimo esinzima eNkosini uCetshwayo, azithole ephakathi kwembokodo netshe. Yilo-ke leli nxebe lokubulawa ezingena ngalo iziphathimandla zabamhlophe ngaphesheya koThukela ekulisebenziseni ekusikazeni umbuso kaZulu ngejozi. Yiso lesi simo esigcina ngokuchamusela impi yaseSandlwana neyaseOndini lapho uZulu egcina ngokunqotshwa khona.

Umlando owaziwayo uyakuveza ukuthi le mpi babekade bayifuna abamhlophe bezama izindlela abangayiqala ngayo kodwa kungaveli kuyibona abasephutheni. Inhloso enkulu yokuhlaselwa kombuso kaZulu ngamaNgisi kwabe kulele kakhulu ekuhlenganisweni kwezifundazwe ezine zakhe izwe elilodwa elisha abasebelicabange kahle. Isisusa sayo yonke le nxushunxushu kwaba ukutholakala kwegolide nedayimane, okwabe sekuchamusela izimayini. Inkinga yokwentuleka kwezisebenzi ezazizosebenza ezimayini kwabaphonsela inselelo abamhlophe ababelubelubela umnotho. Kwakungaba lula ukuzithola lezi zisebenzi uma abantu bengaqotshwa baphucwe umhlaba. UMsimang emdlalweni othi *Izulu Eladuma ESandlwana* (1976) uveza uhlangothi lwezombusazwe mayelana nezizathu zempi phakathi kwamaZulu namaNgisi ngonyaka we-1879.

Lo mdlalo uveza ububhoklolo beziphathimandla zabamhlophe abasesimeni sokulambela umhlaba wesizwe samaZulu. INkosi uCetshwayo izezwa inokukhulu ukuzimisela ekuvikeleni impilo yendabuko, ukuzimela kukaZulu kanye nokubumbeka kwenkululeko kaZulu. Mayelana nalo mdlalo uCanonici (1998:62) ubeka kanje:

The author reflects the British colonial arrogance to impose their way of life on the various black populations with the excuse of bringing western civilization to them.

(Umbhali wembula ububhoklolo bamaNgisi ngokuphoqelela indlela yabo yokuphila emphakathini eyahlukene yabantu abansundu ngezaba zokuletha impucuko yaseNtshonalanga.)

Kuyona yomibili le mibhalo, othi *Imithi Ephundliwe* nothi *Izulu Eladuma ESandlwana*, okuvezwayo ngababhali yisisusa sengcindezelo esincike kakhulu odabeni lomhlaba. Le mibhalo yomibili yabhalwa ngesikhathi esasinzima eNingizimu Afrika ngengcindezelo yombuso wamaBhunu. Le mibhalo yabhalwa ngenhloso yokudwebela abantu abansundu isithombe esigqamile mayelana nesizathu sokuhlupheka kwabo bengenawo umhlaba. Izama ukuveza isisusa sokuhlupheka kwabo ukuthi saqala nini, kanjani, kwabhekwana kanjani naso futhi kwaba yini isiphetho.

Ngakho-ke uHlela noNkosi (1968) kule noveli *Imithi Ephundliwe* baveza isimo esasingesihle ngesikhathi sokubusa kweNkosi uCetshwayo, baveza ukuthi iNkosi uCetshwayo waba yiNkosi ngokubekwa ngabelungu esihlalweni sokubusa uZulu. Manje usezithola esenkingeni ngenxa yokuhlaliswa ngesinqe esisodwa yibo labelungu abambekayo. Base bemshayela imithetho okufanele ayilandele ngokwezimiso zeNdlovukazi yamaNgisi. Yingakho nje uMsimang (1976:1) emdlalweni othi *Izulu Eladuma ESandlwana* eveza iNkosi ithi:

Ngihlatshwe yiva lapha ncekuni yami. Isihlungu saleli va singicima inhliziyi sengathi isihlungu seva logagane noma lesinqawe

Lesi simo sasigqamisa ukuthi iNkosi yayizisola ngephutha eyalenza ngokusondeza eduze abamhlophe ikakhulukazi uSomtsewu ngosuku lokubekwa kwayo esikhundleni. INkosi uCetshwayo yayicabanga ukuthi abamhlophe babengabangani beqiniso noyise kanti ikhe phansi ukhamba luselokhu luhlezi. Ukuvuma kwakhe ukubekwa ngabelungu kwaba yichilo ngoba kwakungahambisani nosikompilo lwesizwe esinsundu. Yingakho nje abamhlophe base beqalile ukumncikisela ngokulokhu bemkhumbuza izifungo azenza mhla egcotshelwa ubukhosi (Hlela noNkosi, 1968:21).

Uma siwelela okhalweni lwezinkondlo sithola u-Dlamini eveza ukuthi uyakuqaphela kakhulu okwakwenziwa ngabamhlophe. Ugcine esefinyelele ekuhluleleni okuthile ngabo. Nangu esho enkondlweni ethi “Uyamazi umlungu?” uDlamini (1989:18) ubeka kanje:

Ubuso inguquguqu yonyazi lwezimfihlo
Amazwi ayizincijo zobuqidlana.

UDlamini uyakhala lapha ngokuthi umlungu ngeke umqonde ukuthi uwuhlobo luni lomuntu. Ubuso bakhe buyaguquguquka njengemibala yonwabu futhi bugcwele izimfihlo eziningi. Umuntu onjena akulula neze ukuba wena ohlala naye uthi uyamazi ngoba ngesikhathi uthi umazi enje, uvele umbone eseshintshile futhi bese lokho kukudida kakhulu ekutheni ungamchaza uthi ungumuntu onjani ngempela ngempela.

Nokukhuluma kwakhe umlungu ngeke ukuqonde. Ukukhuluma kwakhe nakho kugcwele ubuqili nokungathembeki okukhulu.

Kuyo le nkondlo uDlamini (1989: 18) ubuye amchaze ngokuthi:

USikhwili phica ngejulile inkohliso.

UDlamini uyakhononda lapha ngokuthi umlungu ugcwele amanga; ngakho into ayikhulumayo ngeke ithathwe njengonobuqiniso. Umlungu ugcwele amanga ajulile. La manga uwasebenzisa ukudida abantu abansundu.

Nasenkondlweni ethi “Vovani”, uDlamini (1981:1) uthi:

Jabula sengiyafa qili ndini
Sala kahle mpendumpendu
Geja leqel’eqeleni;
Sala kahle ulibuse libuseke,
Ngobuqili obucatshangiwe;
Ngokugqilaza okucatshangiwe,
Ngolunya olujabhisa uSathane
Olufunzwa ubuphukuphuku bami.

Ukungathembeki komlungu kumenza abonakale njengeqili nomuntu ohleze ephenduphenduka njengoba uDlamini embiza ngeqili nompendumpendu. Uze asho ukuthi ugqilaza ngobuqili obucatshangisiswe kahle futhi akwenza kumuntu onsundu kuwunya olukhulu olungelinganiswe nalutho ngoba lujabhisa ngisho umnikazi wobubi, uSathane.

Umlando uveza ukuthi ngesikhathi sokubusa kweNkosi uCetshwayo, izwe lakwaZulu lase lidatshulwe kabili lingasafani nesikhathi kusabusa iNkosi uShaka; ingxenye yaseNingizimu yomfula uThukela isingaphansi kwesandla sabamhlophe. Kwaqala amaBhunu ayihlasela ayidla, kwase kuhlasela amaNgisi ngendlakadla izwe lamaZulu elase libuswa ngamaBhunu ngesizathu esabekwa ngamaNgisi sokuthi ayevikela amaZulu ekuphathweni kabi ngamaBhunu okwabe ngempela kungelona iqiniso.

UNdhlovu (2000:viii) uveza ukuthi emva kweminyaka emithathu amaNgisi enqobile abe eseqoka ikhomishana eyayizohlukanisa imingcele. Imiphumela yezincomo zale khomishana yaba mibi impela empilweni yabantu abansundu ababehlala eNatali eyayibizwa ngokuthi iseBhodwe. Lokhu kwaba isiqalo sengcindezelo ngoba kwaholela ekutheni umhlaba onothile wanikezwa abamhlophe, kwathi abomdabu bona bagcwaliswa ezicagogwaneni eziyisishayagalombili zomhlaba. Lokhu kwakusho ukuthi abantu baphucwa umhlaba wabo wokuhlala, owokutshala kanye namadlelo emfuyo. Abantu abansundu base bephendulwa izicashalala ezazizosebenzela bona. Umbuso wezifikanamthwalo wayidicilela phansi indlela uZulu ayebuswa ngayo ngoba wayesebuswa ngendlela, amasiko kanye nenkolo yezifika namthwalo.

Enovelini ethi *Imithi Ephundliwe* (1968) uHlela noNkosi bayakuveza ukuthi ngisho iNkosi uCetshwayo wayesebusa ngomthetho wabelungu. Yingakho abamhlophe baphoqa inkosi uCetshwayo ukuba alethe uMbilini, uMehlokazulu noSihayo komkhulu esiLungwini ngokushesha. Isizathu ngokuthi umlungu lapha wayezama ngayo yonke indlela ukutshengisa iNkosi uCetshwayo ukuthi sekukhala esabo isicathulo manje. Laba ababefunwa ngoshova babezojeziswa ngendlela yesiLungu njengoba babonile ngokubulala. Lokhu kwakuchaza ukuthi iNkosi uCetshwayo yayingasenawo amandla okulawula abantu bakayise. Ingasakwazi ngisho ukuvumela ukuqulwa kwamacala ngendlela yesintu.

UMthembu (akunalusuku) uveza kanje:

Native Customary Law was imposed over the Zulu territory. In fact this law was the colonial government's interpretation of what if referred to as native customs. The Natal government introduced a top-down approach which was different to the bottom-up approach used by amaZulu. The

whites were deciding what was law, and not the African people, and amaZulu were expected to obey.

(I-*Native Customary Law* yaphoqeelwa kuzo zonke izindawo zamaZulu. Empeleni lo mthetho wawuhunyushwe uhulumeni wabamhlophe ngendlela yokuthi bathi uncike emasikweni abantu. Ngalo mthetho uhulumeni wamaNgisi wethula uhlelo olusha ekwenzeni izinto oluqala ngenhla bese lwehlela ngezansi, okwakuwuhlelo olwaluhlukile kulolo olwalusetshenziswa amaZulu oluqala ngezansi lukhuphukele ngenhla. Ngabamhlophe ababenquma manje ukuthi yini umthetho, hhayi abantu abansundu kanti amaZulu ayelindeleke ukuba awuthobele umthetho.)

Yiwo lo mthetho amaNgisi ayewusebenzisa ukuphoqa iNkosi uCetshwayo ukuba angaliquli icala likaMehlokazulu noMbilini kodwa lizoqulwa ngokwesilungu ngoba icala lenzeka emhlabeni wawo amaNgisi. Okwayo iNkosi ngukuba yona nabantu bayo iwuhloniphe iwuthobele lo mthetho.. Kuzokhumbuleka ukuthi amaNgisi yiwona amgcoba uCetshwayo ukuba abe yiNkosi emva kokukhothama kukayise uMpande eMlambongwenya. Lokhu kuvuma ukuba bamgcobele isihlalo sobukhosi, kwabe sekumdonselelwa amanzi ngomsele.

Uma kuphonswa amehlo kuMsimang (1976) iNkosi uCetshwayo wayeyiNkosi eyayiwugcina umthetho ifuna ukuba uphathwe ngendlela enenhlonipho nokuhlonishwa. Kodwa akuyifanele indoda ukuhlonishwa nenhlonipho engakuvikeli ukudlwengulwa kwezwe. Yingakho nje iNkosi uCetshwayo yagcina isithi:

“Ngithi Mnyamana izwe yinto yokufelwa (Msimang, 1976:02)”.

Ngenxa yokuthi la mazwi acashuniwe aphindwa amahlandla amathathu emakhasini okuqala amathathu, lokhu kuzinkomba zokuthi iNkosi isesimeni esibi. NgokweNkosi uCetshwayo ukulahleka komhlaba kufanele kuvikelwe ngayo yonke indlela.

Ukuvikela iNkosi ekhuluma ngakho lapha ngukuthatha izikhali. Uze aveze ukuthi ukube akungenxa yezifungo azenza ngesikhathi ebekwa esihlalweni, ngabe usethathe izinyathelo ukulungisa lesi simo. Lokhu kuyizinkomba zokuthi ukubekwa kwayo iNkosi kwakuhambisana nemibandela eyabe imkhuleka imilenze. Yingakho nje nabamhlophe sebemnqumela ugwayi katiki okuhambisana nokumsabisa ngokulimisa ngesihloko ukuthi ngokokugcina mayelana

nokulethwa kukaSihayo “nezigilamkhuba” ezingoMbilini noMehlokazulu noma ikhulu lezinkomo lezo; kungenjalo kuyaliwa.

UMsimang (1976:02) kulo mdlalo uyakuveza ukuthi iNkosi yayingazikhohliwe izifungo eyazenza eMlambongwenya. AmaNgisi konke lokhu ayekwenza ukuze abe nesiqiniseko sokuthi izwe lakwaZulu libuswa ngendlela yawo amaNgisi eyayicindezela. Umlando uveza ukuthi lokhu akwenza ngokuthi ngaphesheya komfula uThukela eNingizimu amaNgisi abe eseqoka abamhlophe ababeyizimantshi ngaphansi kwenqubo yezinkantolo ukuba baqaphe ukuthi imithetho yawo iyagcinwa yini kwaZulu kuze kuwelele eNyakatho nomfula uThukela. Laba baphathi abamhlophe babephetha lawo makhosi ayeqokiwe, babenamandla okuqoka futhi baxoshe amakhosi, okudla nokunquma imingcele (Ndhlovu 2000:ix). Lesi simo sasiyihlalise lubhojozi iNkosi uCetshwayo ingenakho ukukhululeka.

Lokhu uHlela noNkosi (1968:16) bakuveza kanje ukunganami kukaCetshwayo.

Kwakucaca ngokusobala-ke ukuthi kwakulokhu
kukhona ukubhekana ngeziqo zamehlo phakathi
kwamaNgisi namaZulu. UCetshwayo
kwakungamenelisi ukuba ashayelwe imithetho
enqunyelwa nemincele ezweni lawokhokho bakhe.

UMsimang (1976) ubeka ngokuthi iNkosi uCetshwayo wayewubuka umhlaba ngokwendabuko njengomama onikeza impilo kanye nokondla konke kanye nawo wonke umuntu. Ungumzimba wesizwe yingakho nje abantu abansundu babengawudayisi. Kodwa izifikanamthwalo zazingakuqondi ngaleyo ndlela. Kubona kwakuncike ekwenzeni inzuzo ngokwezomnotho yingakho nje badla umhlaba yize iNkosi uCetshwayo wayengavumelani nakho.

UHlela noNkosi (1968) babeka ngokuthi yingakho amaNgisi ngaphesheya koThukela ayengayihloniphi iNkosi uCetshwayo ngokwesikhundla sayo njengeNgonyama. Abamhlophe babenza isiqiniseko sokuthi kwase kusebenza umthetho wabo. INgonyama yamaZulu uCetshwayo wayephathele bona umbuso enhla nekwaZulu. Ukubusa kweNkosi uCetshwayo kwase kunomkhawulo nemithetho yakhe yayisilulazwe abamhlophe. Lokhu kuyagqama kuHlela noNkosi mayelana nezinsongo ezabe sezenziwa yiyo abamhlophe ngokuthi angadlali ngegeja

kuziliwe umfana kaMpande, amaNgisi angangeziboya ezisesikhumbeni leso esabe siphethwe izithunywa.

Lesi simo sabanga enkulu ingcindezi eNkosini uCetshwayo kangangokuthi amaNgisi aphinda amthumelela eminye imibandela enzima. Abamhlophe batshengisa okukhulu ukungahloniphi iNgonyama beyibiza ngomfana. Lokhu kugxambukela kwabamhlophe empilweni yabantu abansundu kwase kuyisiqalo sengcindezelo. Lokhu kugqama ngesikhathi abamhlophe belawula iNkosi uCetshwayo mayelana nokuphathwa kanye nokuhola isizwe.

UHlela noNkosi (1968:12) bayiveza kanje iNkosi uCetshwayo ibalisa ngalesi simo:

AbeLungu Zulu, bathi ibandla alipheze
ukothiwa komkhulu, into engazange
yenziwe kwelikaMalandela. Bathi

angizehlukanise namasiko
nenqubo yabaphansi, ngiphenduke
ukhukho lwabafazi.

Lokhu kwakusho ukuthi iNkosi uCetshwayo ayihlukane namasiko esintu okwakuyingxenye yengcindezelo eyayithweswe iSilo ngokuba singabe sisakwazi ukubusa ngokukhululeka. Lo moya wokugxambukela kwamaNgisi empilweni yabantu abansundu awugcinanga nje kuphela kwezombangazwe kodwa kwaze kwanabela ngisho nasendleleni yosikompilo lwabo abansundu.

UMsimang (1976) uveza ukuthi iphutha leNkosi uMpande laba ngukuthobela abamhlophe baze bamphuza inyonga kwagcina sekuletha ifu phezu kombuso wendodana yakhe uCetshwayo. UCetshwayo wayesenkingeni manje yokubuyisa ukuzimela kukaZulu ngokugcwele. Nesizwe naso sasesibona ukuthi iNkosi yaso ilahlekelwa ithonya kanti esinye isisusa salo lonke lolu dungunyane kwaba ukweqisa amehlo ngosuku lokubekwa kwayo iNkosi esihlalweni. Yingakho nje kwase kukhona izinkulumo ezazithi isisusa sokufishaniswa kwamandla eNkosi, kwaba ngumphumela wayo iNkosi ngokwamukela imithetho kaShepstone ngesikhathi ebekwa esihlalweni:

INgonyama isiyingonyama ngegama, eqinisweni lonke iboshwe izandla nenzinyawo. (Msimang, 1976:06)

Umlando uphinda uveze ukuthi ukugxambukela kwabamhlophe empilweni yabantu abansundu, akugcinanga nje ngokubalawula ekutheni bangaqhubeki nendlela yabo yokwenza izinto kodwa baphinda bafaka okwabo okuhambisana nenkolo; lokhu bekwenza ngaphandle kokubonisana nobuholi babantu abansundu.

UWebb noWright (1982:171) bakuveza kanje lokhu:

White rule in Natal and reserves introduced Christianity, which was foreign to amaZulu and was hostile to their religion. Missionaries preached the gospel of complete assimilation to white cultures. They preached and declared, amongst other things, that there was no such things as amadlozi, and in turn converted Zulu people were taught to testify against their religion. This was conquest at the cultural level.

(Umbuso wabamhlophe eNatali nasezabelweni wethula ubuKhrestu, okwabe kuyinto engaziwa kumaZulu kanti futhi eqhubukusha inkolo yawo amaZulu. Izithunywa zenkolo zazishumayela ivangeli lokuguqukela ngokuphelele emasikweni abamhlophe. Babeshumayela bememezela phakathi kwazinye izinto ukuthi ayikho into okuthiwa amadlozi futhi amaZulu ayeseiphendukile afundiswa ukuba ayiphikise inkolo yawo. Lokhu kwakungukunqoba ezingeni lezamasiko.)

UMsimang (1976) ubeka ngokuthi ngokomthetho abantu abansundu kufanele bakhululeke ekuphatheni izwe ngokwendabuko yabo kanye nemithetho yabo, ngaphandle kokugxambukela kwezifiki. Abantu abansundu kufanele bathintwe ezintweni ezithinta imithetho kakhulukazi lezo ezithinta bona ngqo, isibonelo imithetho yokubekwa kwaMakhosi, ukuqulwa kwamacala, nokunye. Izwe kufanele likhululeke ekusebenziseni amathuluzi kanye nengcebo yalo ukuze baphile bathuthuke. INkosi kufanele ikhululeke ekuphatheni izwe ngokosikonqubo lwendabuko ngaphandle kokugxambukela kwabaqhamuka ngaphandle, kuvumeleke ukukhula ngokuhlukahlukana ngokwendabuko. Ngaphandle kwalokhu izwe alinampilo. Lokhu kwakuyizimfuno zeNkosi uCetshwayo emaNgisini.

Yingakho uHlela noNkosi (1968:12) bebeka ngokuthi ukwenza kanje kwamaNgisi eNkosini uCetshwayo kwakuyizinkomba zokumjivaza kuhambisana namanembe engcindezelo:

AmaNgisi ayengafani namaBhunu.
Ayefuna njalo ukwenza iNkosi
uCetshwayo umfokazana. Ayembukela emanzini,
efuna njalo ukusebenzisa indluzula
ezweni lakhe, lawoyisemkhulu.

UMsimang (1976) uveza ukuthi imizamo yeNkosi uCetshwayo yokubhula umlilo ngokukhipha izinkomo ezingama-50 zenyoni kayiphumuli ngenhloso yokwakha kabusha ubuhlobo phakathi kwalabo hulumeni yagcina ngokuphelela ezeni ngoba amaNgisi ayefisa ukuba uCetshwayo kube nguyey ophaka impi ngokuba amfuna izinkomo ezingama-600, aphinde alethe uMehlokazulu azojeziswa ngokomthetho waseNatali. Yingakho nje iNkosi igcina isithi:

Kukhona esebenyele umtapo, ibumba selilibi, sibe sisabumbe
liyabhidlika (Msimang, 1976:40).

AmaNgisi atshengisa ukungagculiseki yimizamo yeNkosi ukudala uxolo; lokho kwase kusho phela ukuhlakazeka kwezinto. INkosi igcina isiphelelwa ngamacebo yingakho nje ibeka ngokuthi ingaqoma ukufa kunobizwa ngevaka elanikela ngabantu balo ngokwesaba ukulahlekelwa ngubukhosi balo. Ngesikhathi iNkosi iphendula ngokuthi akulula ukuvumelana nezimfuno zabelungu, ikakhulukazi ukunikela uMehlokazulu ukuba aquliswe icala yinkantalo yabamhlophe. Ngakho-ke amaNgisi amthumelela umnqamulajuqu okwakuzochitheka uphoko uma iNkosi iwushaya indiva.

Umlando uveza ukuthi amaNgisi yiwona ahlasela kuqala umbuso kaZulu. Lokhu kwakutshengisa ukweyisa nobuqili. Imizamo yeNkosi uCetshwayo ukunqanda ukuhlwithwa kwezwe ngabamhlophe nokuklinywa ngemithetho yabo, kwawela ezindlebeni ezingezwa. Isizathu ngokuthi kwase kukhona vele uhlelo iNkosi eyayingalwazi olwaluphekwa uSir Bartle Frere njengoba wayefuna ukuhlunganisa zonke izifunda eziseningizimu ne-Afrika zibe ngaphansi kombuso weNdlovukazi.

UHlela noNkosi (1968:31) babeka ngokuthi akwenza lokhu amaNgisi engena ngenxeba lokwehluleka kweNkosi uCetshwayo ukwamukela izimfuno zawo:

INkosi uCetshwayo wayengazimisele ukukhipha oSihayo nokuhlawula wathelwa ngamanzi uSonzica ukuthukuthela. Ababekhona bathi wezwakala ngezwi elisindayo esho kancane ephumisela ngolwakubo wathi, kasazi kahle, sizomfundisa”.

Ngakho-ke izimpi zabamhlophe nabansundu ezindaweni ezahlukene eNingizimu Afrika zaholela ekuhlulweni kwabansundu. Zonke lezi zimpi zazivele ziphehlwa ngabamhlophe ngoba befuna ukudla umhlaba owawuphethwe ngabantu abansundu. NoZulu akasalanga ngaphandle

kulo mshophi wokuvutshelwa impi ngoba ihlose ukuba ehlulwe ukuze aphathwe kalula engesenakusho nakwenza lutho uma abamhlophe bezichanasela phezu kwawo. Impi yaseNcome phakathi kwamaBhunu namaZulu ngowe-1838 yaba nomphumela wokudliwa kwengxenyeyezwe lakwaZulu elingaseNingizimu yomfula uThukela. Yaphinda futhi le ngxenye yadliwa ngamaNgisi njengoba kuvelile ngenhla. AmaNgisi awephelanga mandla ngoba aphinda ahlasele uCetshwayo eNingizimu yomfula uThukela ngowe-1879.

Yingakho nje lokhu kugqama nasenkondlweni kaMavuso (2007:11) esihloko sithi “Thatha Falaza Kuyewukela” eseqoqweni *Inhlansi*. Uzwakala ethi:

Babonakala ubuqhawe benkos’ uCetshwayo,
Ezihlabathini zikaMasingana ngo-1879 eQhudeni;
Thatha Falaza kuyewukela.
Yangena ekaZulu omnyam’ ondlela zimhlophe,

Enkanjini yamaNgisi kwaqhuma nhlamvana,
Kwezwakala ezakithi zithi: ‘Ngadla mina kababa’
Kwaklewula ijaji elaliqhwakele enhloko yeSandlwana.
Thatha Falaza kuyewukele.

Lokhu kwakuyizinkomba zokuthi iSilo uCetshwayo wayezama ngokusemandleni ukuvikela ukukhululeka kwabantu abansundu. Okukhulu kunakho konke kwakungukuvikela ukuthathwa komhlaba ngoba abaMhlophe yilokho ababekufuna.

Umlando uveza ukuthi lokhu kwaholela ekududulani kukaZulu nabaMhlophe. Impi yalwa izikhawu ezahlukenene njengoba umdlalo othi *Izulu Eladuma ESandlwana* uphela uZulu eyinqobile impi eyayihlandla lokuqala. Yingakho nje lokhu kugqama nasenkondlweni kaMavuso (2007:11) esihloko sithi “Thatha Falaza Kuyewukela” esiqoqweni *Inhlansi*. Uzwakala ethi:

Babonakala ubuqhawe benkos’ uCetshwayo,
Ezihlabathini zikaMasingana ngo-1879 eQhudeni;

Thatha Falaza kuyewukela.

Yangena ekaZulu omnyam' ondlela zimhlophe,

Enkanjini yamaNgisi kwaqhuma nhlamvana,

Kwezakala ezakithi zithi: 'Ngadla mina kababa'

Kwaklewula ijaji elaliqhwakele enhloko yeSandlwana.

Thatha Falaza kuyewukele.

Lokhu kwakuzinkomba zokuthi iSilo uCetshwayo wayezama ngokusemandleni ukuvikela ukukhululeka kwabantu abansundu. Okukhulu kunakho konke kwakungukuvikela ukuthathwa komhlaba ngoba abaMhlophe yilokho ababekufuna. Kanti uHlela noNkosi (1968) kule noveli ethi *Imithi Ephundliwe* baveza nedlandla lokugcina lapho iNkosi uCetshwayo eboshwa ngamaNgisi.

Kanti kunoveli ethi *Imithi Ephundliwe* kuvela nehlandla lokugcina lapho iNkosi uCetshwayo eboshwa ngamaNgisi emveni kokunqotshwa kukaZulu oNdini. Ukuboshwa kweNkosi kwabe kuluphawu lokuthi uZulu wabe esenqotshiwe, wahlwithwa kanjalo nomhlaba wamaZulu.

Lesi simo uHlela noNkosi (1968:107-110) basigqamisa kanje:

UMnyamana wayelandela budebuduze nenqola echiphiza ngobuhlungu bokunikela ngegazi lomntwana. Wayibona iNkosi isiphenduke umthithimbili wabeLungu. Izwe layo lithathwe ngendlela engacacile liphangwe ezandleni zakhe.

Kwabe sekushaywa uhide lwemithetho; yonke eyayicindezela abansundu. Ingxenye yomhlaba wamaZulu nganeno koThukela wahlukaniswa izifunda eziyi-13 zaphathwa yiziphakanyiswa; okungamakhosi aqokwa nguHulumeni wabamhlophe. Kwase kuthi abantu abansundu abangamaZulu bahlaliswa ezindaweni eziyizabelo, imvamisa ezingakhiqizi lutho. Imiphumela yakho konke lokhu kwaba ingcindezelo, ijoka lobunzima lase liqalile ukuzwela ngoba kwaphendulwa abantu abansundu baba izisebenzi zabamhlophe nokuyinto ababeyiqala ngqa empilweni yabo ngoba phela bona into ababeyazi ngukuzisebenzela, hhayi ukusebenzela omunye umuntu (Madlala kuNdhlovu, 2000).

UWebb noWrights (1982:11) babeka kanje:

Successive Natal colonial government introduced and enforced isibhalo. Isibhalo was a forced labour system whereby the government compelled Zulu men and young, immature boys living in the reserves and the jurisdiction of amakhosi but without the latter's approval to dig roads free of charge. All people were compelled to do service for the state.

(Uhulumeni wobukoloni waseNatali waqhamuka nohlelo oluyimpoqo lwesibhalo. Isibhalo sasiwuhlelo oluyimpoqo lokusebenza uhulumeni ayephoqa ngalo amadoda kanye namabhobhodleyana abafana ababehlala ezindaweni eziyizabelo ngaphansi kwamakhosi, ekwenza lokhu ngaphandle kwemvume yamakhosi ukuze bambe imigwaqo bengaholi. Wonke umunntu wayephoqwa ukuba enzele uhulumeni okuthile.)

Ukunqotshwa kwesizwe kuba kabili, okokuqala kungenzeka uma sebenqotshiwe kodwa bangacindezelwa, ngokuba baqhubeke nempilo yabo ngendlela ejwayelekile. Lokhu kwagqama ngesikhathi sokubusa kweNkosi uShaka. Lapho ayenqoba khona wayebadedela abantu baleso sizwe esinqotshiwe ukuba baqhubeke namasiko abo nendlela yabo ehambisana nosikompilo lwabo. Lokhu kusho ukuthi babengacindezelwa. Isimo samaNgisi noZulu sihluka kakhulu ngoba emveni kokunqotshwa kukaZulu impilo yabantu abansundu yashintsha. Lokhu kwakudalwa ukuphucwa kwabo umhlaba okwaba nomphumela wengcindezelo.

Lokhu kwakuchaza ukuthi abantu abansundu baphenduka izigqila emveni kokunqotshwa kukaZulu ngoba bengasavikelekile ngenxa yokuthi iNkosi yabo eyayingumholi wabo yabe seyhlixiwe esihlalweni, sekubusa imithetho yabamhlophe. Ngisho namakhosi ayephethe ngaleso sikhathi, ukuphatha kwawo kwase kulawulwa imithetho yabamhlophe. Umnotho wabantu abansundu wawugxile kakhulu ekulimeni nasekufuyeni. Ngakho-ke ukuphucwa umhlaba kwakusho ukulahleka kwakho konke okuyimithombo yempilo esizweni. Okubuhlungu nakakhulu ngokuthi kwaba lula kwabamhlophe ukuba baqhoqhobale, bacindezele uZulu ongasenamhlaba namandla nazwi.

4.3.2 IMITHETHO YENGCIINDEZELO

NgokukaHuntington (1996:91) umlando uveza ukuthi ukwenaba kwamandla empucuko kwakuhambisana nezakhiwo zokuphatha zasemazweni aseNtshonalanga empilweni yabantu abansundu. Yingakho nje uhulumeni wabamhlophe washaya imithetho emva kokuba

esebanqobile abantu abansundu. Lokhu kuthathwa kwezwe kwakugunyazwa ngumthetho owawubizwa ngokuthi i*Reserve Act of 1902-1904*. Uhulumeni wabamhlophe wasebenzisa lo mthetho njengohlelo lwengcindezelo ukudayisela abaNdiya umhlaba kwasekuthi abantu abansundu banqwabelana emhlabeni ongakhiqizi oyizicagogwana njengendawo yaseMsinga. Isimo lesi ngokomlando owaziwayo esabe sesenzekile kwezinye izindawo njengoba abantu baseMsinga babe sebefudikisiwe ezindaweni ababehlala kuzo bajikijelwa endaweni engakhiqizi lutho.

Enye imbangela yengcindezelo engokobuhlanga kwaba ngukushaywa kwemithetho eminingi okwakhloswe ngayo ukucindezela nokubandlulula abantu abansundu. NgokukaWilliams (1987:171), uhulumeni wabamhlophe ngezincomo zekhomishana yemingcele yemihlaba (*Land Boundaries Commission*) wenza izinguquko ezingqala. Ikhomishana yancoma ukuthi abantu abangamaZulu eNatali babephila ngaphandle komthetho obalawulayo. Lokhu kwakusho ukuthi inqubo entsha kahulumeni mayithweswe ngempopo phezu kwamaZulu. Ngokuhamba kwesikhathi lokhu kwabe sekubizwa ngokuthi yi-*Native Customary Law* sekulawula zonke izindawo zabantu abangamaZulu. Yonke le nto yayisho ukuthi uhulumeni omhlophe uyena oshoyo ukuthi ikuphi okuwumthetho, hhayi abantu abansundu nokuthi amaZulu ayelindeleke ukuba athobele konke okwakushiwo nguhulumeni wabamhlophe. Lokhu kwase kukhomba ingcindezelo empilweni yamaZulu nabantu abansundu jikelele ngokuqhoqhobalwa ngabamhlophe.

UFreire (2000: 44) uyichaza kanje le ngcindezelo:

Humanization is thwarted by injustice, exploitation, oppression and the violence of the oppressors, it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity

(Ubuntu buhlaselwe ukungabibikho kobulungiswa, ukuxhashazwa, ukucindezelwa kanye nodlame lomcindezeli, lokhu kuqinisekiswa ukulambela inkululeko nobulungiswa kwabacindezelwe, kanye nomzabalazo wabo wokubuyisa ukuphathwa kwabo njengabantu osekulahlekile.)

Ingcindezelo ebangwa ngukushayelwa kwamaZulu imithetho yabamhlophe kugqama kahle emdlalweni ka-Elliot Zondi (1986) othi *Insumansumane*. Omunye umthetho omusha owethulwa nguhulumeni wabamhlophe kwaba umthetho wentela yamakhanda owaletha uguquko

olwahlukumeza izimpilo zabantu abansundu kakhulu kunakuqala. NgokukaMarks (1970:144) intela yamakhanda yethulwa ngoMandulo wezi-1905. Lena imali eyayikhokhwa ngonyaka kwakungupondo owodwa, yayiphoqeelwe ukuba ikhokhwe abantu besilisa abasukela eminyakeni eyi-8 nangaphezulu. Le ntela yayikhokhwa kakhulukazi abesilisa abangaganiwe ababengayikhokhi intela yezindlu.

UZondi (1986:62) uveza esinye isimo sengcindezelo kanje:

UNdabazabantu: Kunenqubo ehlongozwa nguHulumeni.

Ngakho-ke uhulumeni usebone kufanele
ukuba angathelisi abelungu ukuze kusizakale
abantu. Uhulumeni akatholi mali
ngemadlana efanele ikhokhele izindlu,
ngakho-ke kusukela ekuqaleni kwalo
nyaka ozayo bonke abantu besilisa
bazothelela ikhanda.

UMarks (1970:132) lesi simo usichaza kanje:

Suggests that imposing additional taxation on Africans was aimed at forcing Africans to work on white farmers terms. The better state of labour had been the focus and subsequent to the poll tax made the situation even more intolerable.

(Ubeka umbono wokuthi ukufakwa kwesengezo senye intela kubantu abansundu inhloso kwabe kungukuphoqa abantu abansundu ukuba basebenze emapulazini abamhlophe. Injongo enkulu kwabe kungukuthola izisebenzi. Kwase kuthi ukushaywa kwentela yekhanda kwasenza isimo sangabekezeleleka.)

Lokhu akwehlanga kahle kubantu nakubaholi bendabuko amakhosi ngoba uhulumeni wabamhlophe wawuthathwa njengembungulu. Lolu hlobo lwentela olusha uhulumeni wabamhlophe waluphakamisa ngaphandle kokubonisana namakhosi. Kanti wayekushaya indiva ukunika izincazelo kabanzi ngezizathu zokukhokhwa kwale ntela. Lolu hlobo lwentela yilona olwaluzoshayelela isipikili sokugcina ekucindezeleni abantu abansundu. Amakhosi ayecushiwe

ngalo mthetho wentela ukuthi ayawulalela ayawulandela umthetho kahulumeni ngokuba aqoqe intela noma abhekane nokukwehliswa ezihlalweni.

Yingakho uZondi (1986:64) eveza ukuthi inkosi uBhambada yayinganeme neze kanje:

UBhambada: Ayikho into ayiqinisile, kukhona amakhosi

asesuswe ezikhundleni, nami ngezulelwa
ngamanqe, ngoba ehluleka ukuqoqa le ntela,
la Makhosi athi uma efika kubantu bawo
abuzwe le mibuzo angafuni uNdabazenu.

Umlando uyakuveza ukuthi uhulumeni wabamhlophe wayengasawathembi amakhosi ngenxa yokuhlihla kuhle kokhuni olumanzi mayelana nokuqoqa izintela zikahulumeni. Lokhu kugqama kahle ngesinyathelo agcina uhulumeni wabamhlophe ususithathile.

ITimes of Natal (1904) kuNdhlovu (2000:26) yabika lokhu:

Because of the philosophy of white-supremacy and the thinking that white magistrates were wiser than the African people, magistrates were given more powers. Under this settlement amakhosi were under the magistrates and were mere shadows who were completely controlled by them.

(Ngenxa yefilosofi yobubhoklolo babamhlophe kanye nokucabanga kwezimantshi zabamhlophe zazithathwa njengezihlakaniphile kanabantu abansundu, imantshi yayinikezwe amandla amaningi. Ngokwaloluhlelo lokuhlaliswa amakhosi ayesengaphansi kwezimantshi nanokuthi eseyizithunzi nje ezazilawulwa yizimantshi.)

Yiso lesi simo ngokomlando esaholela ekudingisweni kwenkosi yamaBomvu uNjengabantu endaweni eqhelile nale ayeyibusa, njengoba eveza uBhambada ngenhla. Lokhu kwenziwa ngaphandle kokuthethwa kwecala nokunikezwa ithuba lokuziphendulela nokuzivikela. Isijeziso sasinzima kakhulu impela ngoba lokhu kwakusho ukuhlukana nendawo azalelwa wakhulela kuyo, ukuhlukana namathuna okuyinto ebalulekile kubantu abansundu ngokosikompilo lwabo (Times of Natal 20 May and 02 June 1904) KuNdhlovu 35).

Lo mdlalo uveza isimo abantu abansundu ababephila ngaphansi kwaso izwe lonke lakwaZulu selilawulwa ngemithetho kahulumeni wabamhlophe. Le ndaba yenzeka esizweni samaZondi

ngaphansi kweNkosi uBhambada endaweni yaseNgome. Le ndawo yayakheleni kakhulu nabalimi (Hadebe:2003:74). Lokhu kuchaza ukuthi amaZondi ayengasenawo umhlaba, omningi umhlaba wabo wawusuthathwe ngabamhlophe. AmaZondi ayesetholoza nje kuhle kwezihambi ezweni lawokhokho bawo. UMthembu (1994:01) ukuveza kanje lokhu okungenhla:

In settling amaZulu in reserves the British colonial government of Natal deprived them of their arable land which was given to white colonists. This meant that amaZulu could not own better dwelling places, that they were deprived of fertile land to plant and graze their livestock and that the Zulu people were converted into a white man's cheap labour force.

(Ekuhlaliseni amaZulu ezabelweni, uhulumeni wabamhlophe wabaphuca umhlaba ovundile wawunikeza abamhlophe. Lokhu kwakusho ukuthi abansundu babengasenazo izindawo ezingcono zokuhlala, bengasenawo umhlaba ovundile wokuwulima nowamadlelo. Abantu abansundu bashintshelwa ekubeni izisebenzi zabamhlophe ezihola ubala.)

Ngokwenjulalwazi yeMaksizimu isithombe kulo mdlalo siveza ukuthi kwase kukhona isimo sempilo yabangenalutho ngenxa yendluzula yokuthathelwa ababenakho okuwumhlaba kanye nalabo abasebenotho okungumhlaba abamhlophe ababewuhlwithe kulabo akade benotho okungabantu abansundu baseNgome nakwezinye izindawo zabantu abansundu, abasebephendulwe izisebenzi ezishibhile ngokusebenzela ubadlana olubagcina behlupheka, bese bephoqelega ukuqhubeka nokudayisa ngamandla abo kwabanotho okwase kungabelungu bamapulazi ukuze bakwazi ukukhokha intela. Phela abantu abansundu base bephenduke abantu abangenakunethezeka, sebeyimihambima uqobo.

Lokhu kuholela ekutheni u-Amuta (1989:177) abeke kanje:

Africans cannot be liberated from their condition caused by ideas responsible for their being underdeveloped. The understanding of reality should be accompanied by a view to changing it. Either one legitimizes, upholds and advances the cause of the status quo, or one challenges the ruling class and thus champion the causes of the oppressed.

(Abantu abansundu ngeke ngempela bakhululeka ezimweni ezibangwa yimibono eyimbangela yokungathuthuki kwabo. Ukuqonda isimo-bunjalo kufanele kuphelekezelwe umbono ohamba emgudwini woshintsho. Kuphakathi kokuthi kube kukhona okuqinisekiso, akuphakamise futhi aqhubezele phambili izinhloso zalokho okumisiwe, noma kube khona ophonsela inselelo iqegebana elibusayo ngaleyo ndlela aqhakambise izinhloso zabacindezelwe.)

Lo mdlalo uqala lapho uNdabazabantu ehambele iNkosi uBhambada ngenhloso yokuzokhononda ngesimo senhlalo esingesihle phakathi kwabamhlophe nabansundu osekuze kwaholela ekutheni abesifazane babelungu besabe ukuhamba ngamakalishi. Okubaluleke nakakhulu ngukuthi uNdabazabantu ozomkhumbuza uBhambada ngendaba yokuqoqwa kwentela njengomsebenzi wabo abawenzela uNdabazabantu omkhulu eMgungundlovana. Intela okukhulunywa ngayo lapha eyezindlu neyezinja. Yiyo kanye le ntela eyayimele ingcindezelo phezu kwezimpilo zabantu abansundu.

UZondi (1986:29) ukubeka kanje okwakuphikwa inkosi uBhambada:

UBhambada: “lezi zindlu zethu
sizithelelelani ngoba asihlangene
ngalutho kuzo noHulumeni, siyazakhela
ngaphandle kosizo lwalo Hulumeni?”

UMclennan G. (1989:93-94) ufakaza kanje:

For classical capitalists, it might be floated, do not themselves own and control all of the key resources and means of production. Materials, land, finance, and labour power at different times and in various degrees can be seen as being under the control of agents who are not capitalists.

(Ngokubungxiwa obuyingolokodela, kungaba okuntantayo nje ngokuthi bona abangamele lutho nokuthi abalawuli lutho okuwumncebo onqala kanye nemikhiqizo. Izinto eziphathekayo kanye namandla abasebenzi ngezikhathi ezahlukene nakumazinga anhlobonhlobo kungabukwa kungaphansi kokulawulwa ngamagatsha angebona ongxiswa).

UBhambada ukhala kuNdabazabantu ngokuthi abantu abaningi ngeke babe nayo le mali yokukhokha intela ngoba abasebenzi. Yingakho nje evela ngendlela yokungavumelani nohulumeni wabamhlophe, lokhu ekwenza ngokufuna ukuba uNdabazabantu anike izincazelo ezihambisana nezizathu zokukhokhwa kwayo intela. Okwakuyinto uNdabazabantu ayengazimisele ukuyenza njengoba ethi kuBhambada kufanele abagqugquzele abantu bayosebenza ukuze bahole bakwazi ukukhokha intela.

Umlando uyakuveza ukuthi intela lena kwakuyinto okukudala abamhlophe baqala ukuyisebenzisa ukuphoqa abansundu ukuba basebenzele bona. Ngokusho kukaPampalis (1996:24):

As early as 1870 the British colonial authorities in Lesotho (then Basutoland) imposed a hut tax of 10 shillings on each hut every year in order to pressurize men to go to work on the diamond mines...In those days, a man had to work for almost three months to get enough money to pay the hut tax for himself, his family and his parents.

(Kusukela emuva ngonyaka we-1870 ababusi abamhlophe abayiso leBhrithani eLesotho (eyayibizwa nge-Basutoland) baphoqelela intela yendlu engosheleni abayishumi indlu ngayinye ngonyaka ukuze kufakwe ingcindezi emadodeni ukuba ayosebenza ezimayini zedayimane. Kulezo zinsuku, indoda kwakufanele isebenze cishe izinyanga ezintathu ukuze ikwazi ukuthola imali eyanele ukukhokha intela yendlu yayo, yomndeni neyabazali bayo.)

NgokukaMarx no-Engels (1970:82) lesi simo sentela nokudliwa komhlaba wabantu abansundu, kwachamusela umphakathi omusha onendlela entsha yokuphila. Isimo sezombusazwe ngokwenqubo kahulumeni wabamhlophe sadala ukwehlukana emphakathini ngokwamazinga empilo. Ukuba nomhlaba kwabamhlophe kwabenza baba sesimeni esingcono kunabantu abansundu ababengasenamhlaba okungowabo ababekade bephila ngawo bengaswele lutho. Abangenalutho okwakungabantu abansundu izimo abase bephila ngaphansi kwazo zase zibaphoqa ukuba bancike kakhulu kulabo abanotho okwakungabamhlophe ukuze bakwazi ukukhokha intela baphinde baphile. Ukusebenza kwabo kwabe kungukuthola ubadlana nje olungasoze lwasishintsha isimo sabo sempilo ngesikhathi bekhiqiza okuningi okwenzela abanotho abamhlophe inzuzo yomnotho. Lokhu kwenza izinga lempilo labamhlophe landlondlobala kakhulu kunelabansundu.

UWebb noWrights (1982:156) bagcizelela kanje ingcindezelo yale mithetho eyayisishayelwa abantu abansundu:

Zulu men found British laws very oppressive. They were not working for their progress but for the government taxes and for the progress of white farmers. Many of amaZulu people wished to run away from such an administration but they could not.

(Amadoda amaZulu athola ukuthi imithetho yamaNgisi icindezela kakhulu. Babengasebenzeli inqubekela phambili yabo kodwa babesebenzela intela kahulumeni kanye nenqubekela phambili yabelungu bamapulazi. Iningi

lamaZulu lalifisa ukubalekela lokhu kuphathwa kanje kodwa lalingeke likwazi.)

Lokhu kwenza kube khona iqembu eliphansi elinabantu abaningi abangasenalutho okungolwabo nolubaphilisayo kanye nalelo eliphezulu ngokomnotho elinabantu abancane ngokwezibalo kodwa abacebile ngenxa yokuba notho olubangenisela ingcebo kanye nezinga lempilo nenhlalo engefani (Amuta 1989:59).

Kulo mdlalo uZondi uveza izizathu zemithetho yengcindezelo, isizathu esikhulu sasincike kakhulukazi ekuphoqhobaleni nasekuguquleni abantu abansundu ukuba babe yizisebenzi zabamhlophe. NgokweMaksizimu, lena kwakuyindlela yabamhlophe yokwakha umphakathi ohlukene ngokwamazinga ancike kwezomnotho. Kuzokhumbuleka ukuthi ngalesi sikhathi abantu abansundu basebephuciwe umhlaba okungowab owawubaphilisa ngakwezomnotho. Umnotho wabantu abansundu wawulele ekufuyeni nasekulimeni kodwa ngalesi sikhathi base bengenawo amasimu namadlelo. Lesi simo saba nomthelela ongemuhele ngasohlangothini lwemfuyo. Lokhu kwabaphoqa ukuba bayichithe imfuyo yabo ngenxa yokuphelelwa ngamadlelo. Yonke imfuyo yabo bayichitha kubo futhi abamhlophe; sekukhona nokuxhaphazeka ngoba yayisithengwa ngentengo ephansi evumelana nalokho okufunwa ngabamhlophe. Lesi simo sagcina ngokuchamusela izisebenzi-zigqila.

UZondi (1986: 07) uveza lokhu kanje:

UBhambada: Lo Hulumeni akasho ukuthi
asiyosebenza ukuze sinothe,
uthi asiyosebenza ukuze
sikwazi ukukhokha intela.

Ukuncishiswa komhlaba nokwethulwa kwezinhlobo zentela kwasihlakaza isisekelo senhlalo kaZulu kanye namasiko akhe. Abantu abansundu abacindezelwe baqhamuka nesiphetho esizwakalayo ukuthi intela yezindlu yayingumzamo wokunciphisa ukuthathwa kwesithembu ngoba sasesizokuba izindleko ngokuthelela izindlu eziningi. Ngasohlangothini lwamakhosi, ayesehliswe isithunzi kanye namagunya okwenza izinto eziphathelene namasiko. Agcinwa eseyizithunywa zikahulumeni ezingasawenzi nomsebenzi wobukhosi. Yingakho uZondi (1986:07) ebeka kanje:

UBhambada: Ngibuza nsuku zonke ukuthi
ngabe singamakhosi eqiniso noma qha:
asikwazi kubutha, sesithetha amacatlana
angasho lutho sesithobela oNdabazenu
okufanele sibe yimisheshelengwane yabo,
siyizinto zokuphimsela nokusulela uhulumeni.

IMaksizimu ikholelwa ekutheni izisebenzi zixhashazwa yilabo abaphethe nabangabanikazi bezinto ezikhiqiza umnotho. Ithi lokhu bakwenza belekelelwa ezembusazwe mayelana imithetho ebazwe ngendlela evuna bona kanye nemfundiso ehambisana nabaphathi bezwe. Njengoba abantu abasundu base bengasenawo umhlaba wokulima, lokhu kwaholela ekutheni babe yizisebenzi. Ngakho-ke le nqubo yabamhlophe yakushaya indiva ukuthi isisebenzi singowesifazane noma uyingane kwazise ukuthi abesifazane ababehlala noma bakhelene namapulazi babephokwa kanye nezingane ukusebenza emapulazini.

UZondi (1986:40) ufakaza kanje:

Umfana: Gogo, sibaleke epulazini
ngoba singasafuni ukusebenza,
basixosha, basibamba, basishaya.

Umuntu onsundu lapha wayesehujwa kuhle kwenyamazane ukuze asebenze ngenkani noma engasafuni. Kuyacaca ngokukaZondi ukuthi umuntu onsundu wayebukeka engelutho futhi engabalulekile kunomuntu omhlophe ngenxa yemithetho eyayisimbusa. Le mithetho yayingasebenzi kubelungu futhi umuntu onsundu engeke amshaye umlungu umthetho. Kulo mdlalo sithi uNdabazabantu ekugcizelela ukuthi umlungu ungcono kunomuntu onsundu:

UZondi (1986:61) lokhu ukubeka kanje:

UNdabazabantu: Akuyena umuntu lo omshayile,
ngumlungu, awuyona inkosi
kuyena wena uphethe abantu.

UNdabezitha ugcizelela ukuthi yize uBhambada eyinkosi kodwa ngeke aphaathe abamhlophe ngoba kwabamhlophe ufana nomfokazana nje. Abamhlophe abamhloniphi ngenxa yokuthi

ungowebala elinsundu. Isimo esisithola kulo mdlalo sasivamile futhi sisabalele nezwe lonke. Abamhlophe babengazishayi mkhuba izinto ezazithinta usikompilo lwabantu abansundu. Nanxa babephoqa abansundu ukuba bathobele imithetho yabo bona babengazimisele ukuthobela ngisho imithetho yenhlonipho nje evamile. Yilokhu okwenza uBhambada abalise. UZondi (1986: 44) ukuveza kanje:

UBhambada: Uyabazi abelungu baba, uma engene
emzini womunye uyahlonipha azothe,
uma engena kowekhafula achachaze.
Kulo wami akekho umlungu ongachachaza,
lokho ngifuna bakwazi kahle. Ufike
lapha lo mlungwana ehubha umfana
obaleke epulazini, ubesefanele amyeke
uma engena lapha, elakithi isiko lithi
uma ingane isithele ngesidwaba sikanina
noma sikaninakhulu ingabe isathintwa isuke
isibalekele emathongweni. Uma ingane
isibalekele ethongweni lamaZondi ingathintwa
kanjani? Uthole akufunayo lo mlungu futhi
usindele uMacingwane; ngokwami
ubeyohamba egxaza igazi.

UZondi uyalila lapha ukuthi ukungamela abantu abansundu ngokubashayela imithetho kwakuhambisana nalokhu kucabanga kwalo mlungu uBhambada akhala ngaye. Umuntu onsundu kwakumele azibone futhi azizwe emncinyane ngokomqondo engalingani futhi engamedluli umlungu, eyinto nje engaphucuzekile. Okwakhe kwase kwenziwe kwabonakala kuwubuqaba futhi kuyize leze, sekwenziwe kwabonakala okomlungu kuyikho okunesisindo esikhulu futhi okumelwe kuphilwe ngokwenza nokulandela khona. Lokhu kwaze kwakapakela ngisho nasekuphatheni abantu, amakhosi elawulwa nguhulumeni ukuthi kufanele abaphathe kanjani. UZondi (1986:12) ubeka kanje:

UBhambada: Mina ukususa inkosi esihlalweni
bazibekele ethandwa yibo abelungu akuwona
umthetho. Isizwe asinikwa sizathu sokususwa
kwenkosi yaso, asibuzwa ukuthi ngubani
ofanele ukubusa, bavele bazithathele incelebane yabo ofanela.

Lesi simo sezombusazwe abamhlophe abese besakhile sokudiliza nokubeka amakhosi ngokuthanda kwabo, sasikhomba ngempela ukuthi amandla omuntu onsundu ayesenqindekile

ngenxa yemithetho emisha yabamhlophe. Okwase kuhamba phambili kwakuyiyo ingcindezelo ngoba izwi lobuholi bendabuko obubekwe ngokosiko lase lishabalele sekuzwakala elabamhlophe. Le nqubomgomo yokuphathwa nokubuswa kwabantu abansundu ngale ndlela yayelekelelwa kakhulu yintela uhulumeni wengcindezelo ayeyifuna ngodli kubantu abansundu.

UZondi kulo mdlalo uveza ukuhlupheka kwabantu abansundu ngenxa yemithetho yentela ehambisana nengcindezelo eyayiphoqa abantu ukuba bayosebenza emadolobheni; ikakhulukazi ezimayini ukuze bakwazi ukukhokha intela. Ukusungulwa kwezimayini emveni kokutholakala kwedayimane negolide kwaletsa uguquko olukhulu endleleni nasempilweni abantu abansundu ababeyijwayele.

UYekela kuSeleti (2004:63) ubeka kanje:

The most obvious effect of gold and coal mining can be seen in the tremendous growth of African migrant labour, the rapid break-up of the tribal system...However the reserves were deprived of a vital factor men. The prolonged absence of males resulted in the break-up of a family and the declining agriculture.

(Umthelela osobala wezimayini zegolide nezamalahle ungabonakala ekukhuleni ngesivini kwezisebenzi ezingamagoduka, ukuwohloka ngokushesha kwenhlalo yasemaphandleni...ngakolunye uhlangothi izabelo zephucwa umgogodla obalulekile: amadoda. Ukunyamalala umlibe kwabesilisa kwaba nomphumela ekuchithekeni kwemizi nokushabalala komkhaka wezolimo.)

Lapha kucaca isimo esaletha inqubo yofuduko lwezisebenzi ezisuswa emakhaya zilethwe ezindaweni zemisebenzi ukuze zisebenzele abamhlophe ngenxa yemithetho kahulumeni. Lokhu kusho ukusuka kwabantu okuthenjelwe kubo abayimigodla yokusimamisa impilo emakhaya ngokokuvikela amakhaya kanye neqhaza labo ekukhiqizeni ukudla ukuze kuphilwe. Emakhaya sekusala amakhehla, izalukazi, amakhosikazi kanye nezingane. Nakhona emadolobheni lapho abasebenzi abansundu ababesebenza khona babe ngaphathwa neze kahle. Konke lokhu kwakuyingcindezelo engokobuhlanga.

UYekela kuSeleti (2004:61) lokhu ukucacisa kanje:

Fathers were often regarded as strangers by their children. Sons were compelled by tax demands to join their fathers as soon as they became 18. They were appalled by the extra-marital unions their fathers had entered. The mothers, too, complained that to their husbands they were just old-age providers or even hospitals.

(Obaba imvamisa base bethathwa njengezihambi yizingane zabo. Amadodana ayephokwa izimfuno zentela ukuba alandele oyise ayosebenza engakahlanganisi namashumi amabili eminyaka. Babeshaqeka uma bethola oyise sebenezanciza. Nabo onina ngokunjalo, babebalisa ngokuthi kubayeni babo babeyizinto ababuyela kuzo ngoba seyiphelile indaba sebegugile noma sebegula.)

Ingcindezelo engokobuhlanga eyayibangelwa yimithetho ephoqa abansundu ukuba bayosebenza ivela kahle enkondlweni ka-Vilakazi (1945) ethi “Ezinkomponi”:

Dumani mishini yezinkomponi
Nidume ngesokusa lize lishone.
Ngizovuka, musani ukungibelesele.
Ukugquma kwezisebenz’ ezimnyama,
Ziqaqanjelwa ngamanxeb’ omzimba,
Nezithubula zomoya zifuthelene,
Insila yomjuluko inuk’ emzimbeni,
Inqulu yenu niyithintitha kuthi do.

Kule nkondlo uVilakazi ugxeka izimayini ukuthi zazingakhi isimo esihle esingaphandle kumuntu. Zazingezona izinto ezikwazi ukwenza abantu abansundu babe uhlobo oluthuthukayo kwezomnotho. Zaziyiva empilweni yabantu abansundu ngenxa yokuvula amanxeba ayeqaqambisa umzimba. Zazibajulukisa; kungezifiso zabo, baze banuke ngenxa yokusebenza kanzima nezikhathi zokusebenza zidonsa kakhulu, engakhathalelwe amalungelo abasebenzi ngoba abantu abansundu babethathwa njengezigqila zabantu abamhlophe.

NgokweMaksizimu, isimo esichazwa nguVilakazi kule nkondlo sicacisa ingcindezelo esuke ibhekene nabantu abangenalutho abasuke bephokelekile ukuba basebenzele abanotho. Iba nkulu kakhulu-ke le ngcindezelo uma ihambisana nemithetho enzima egqugquzelwa ngubuhlanga

esuke ikhumbuza abantu njalo nje ukuthi kabanalutho futhi babukelwa phansi ngokobuhlanga ngenxa yebala labo (McGovern, 1989: 161).

URoemer (1986:101) uphawula athi:

There is nothing objectively correct about the labour theory of exploitation in the sense of its being deducible from economic data. It is rather a particular theory of exploitation that corresponds to the interpretation of capitalism as a class struggle between poor workers and rich capitalist, which, according to historical materialism is the most informative historical interpretation of capitalism.

(Akukho nhloso eyiqiniso mayelana nethiyori yezisebenzi yokuxhashazwa ngokusempeleni okuwumbono otholakala kulwazi lomnotho. Kuyithiyori ethile emayelana nokuxhashazwa okulinganayo nokuhumushwa kobungxiwankulu njengomzabalazo wamakilasi phakathi kwezisebenzi ezimpofu nabadla izambane likampondo ongxiwankulu, okungukuthi ngokomlando wezinto kuyinto ewumlando owazisayo ngokuhumushwa kobungxiwankulu.)

Ukuxhashazwa kwabantu kwakuhamba phambili kulesimo sobungxiwa ngoba kwase kukhona abangenalutho ngenxa yokunqontshwa, kwase kushaywa imithetho evuna ababesebenotho. Lesi simo sabe sesidala ukungalingani ngokuba khona abaqala baba zisebenzi ngaphansi kwabaqashi ababezifiki bepohoqwa isimo sentela okwakufanele bayikhokhe bethanda bengathandi.

UMarks (1970:132) lesi simo usichaza kanje:

Imposing additional taxation on Africans was aimed at forcing Africans to work on white farmers' terms. The better state of labour had been the focus and subsequent to the poll tax made the situation even more intolerable.

(Ukwenezelwa kwentela kubantu abansundu kwakuhloswe ngakho ukuphoqa abantu abansundu ukuba basebenze emapulazini abamhlophe. Injongo enkulu kwabe kungukuthola izisebenzi. Kwase kuthi ukushaywa kwentela yekhanda kwasenza isimo sangabekezeleleka)

Isimo sokukhokhwa kwale ntela ukhandampondwe sashintsha izinto sashubisa nesimo senhlalo esizweni samaZulu ngoba abantu abazange basimukele kahle kwagcina sekukhona nodlame kwezinye izindawo. Umlando uveza ukuthi abebenqaba ukukhokha babehlaselwa, kwakushiswa ngisho nemizi yabo ngamaphoyisa amhlophe.

UParsons (1982:203) ubeka kanje:

In February 1906 two white policemen were killed on a farm south of Pietermaritzburg when they attacked tax resisters belonging to an independent African church. The killers of the white policemen were publicly executed. Natal colonial troops began to march through black reserves, burning and looting the fields and houses of tax resisters.

(NgoNhlolanja we-1906, amaphoyisa amabili abelungu abulawa epulazini eliseningizimu yoMgungundlovu, ngenkathi ehlasela abenqabikuthela besonto labansundu elizimele. Ababulali bajeziswa ngokubulawa esidlangalaleni. Amasosha kahulumeni waseNatali aqala ukujikeleza ezabelweni zabansundu, eshisa futhi ezitapela emasimini nasemizini yabenqabikuthela.)

UBhambada kaMancinza wakwaZondi akagcinanga ngokunqaba ukukhokha intela leyo kepha wabe esethatha izikhali, engena ehlathini laseNkandla lapho ajoyinwa khona ngabanye ababekhohlelwa ekutheni kumele kuliwe nokukhokhwa kwentela yamakhanda eyayifunwa ngodli ngabamhlophe.

UParsons (1982:03) uyasho ukuthi uBhambada wazingelwa njengenyamazane wabulawa ngesikhulu isihluku. Lokhu ukubeka kanje:

Bambada, a minor Zulu chief near Greytown, became the symbol of Zulu resistance when he defied the tax-collectors and retired to fight a guerrilla campaign in the Nkandla mountains. Zulu patriots flocked to join him in the mountains. So Bhambada was ruthlessly hunted down and killed at the battle of Mome valley by forces in June 1906.

(UBhambada, inkosi engatheni yesizwe ngaseMdlovana, yaba wuphawu lokudaza inkani ngenkathi egolozela abaqoqintela futhi ekhetha ukuyoshokobeza ezintabeni zaseNkandla. UZulu wakha umbimbi wazihlanganisa naye ezintabeni lapho. Ngakho uBhambada wazingeliswa okwenyamazane wabulawa empini yaseMome ngoNhlaba we-1906.)

Isimo sengcindezelo saqhubeka nangesikhathi sekungena uhulumeni wamabhunu ngonyaka we-1948. Okuphawulekayo ukuthi isimo sashuba kakhulu ngenxa yemithetho eyabe isishaywa uhulumeni wamabhunu.

UHuntington (1986:94) ubeka kanje:

Prior to 1949 both South African and Western elites viewed South Africa as a western state.

(Ngaphambi kuka-1949 iNingizimu Afrika kanye nezigwili zaseNtshonalanga zaziibuka iNingizimu Afrika njengobusazwe waseNtshonalanga).

Isimo sabantu abansundu sashubiswa ukushaywa kwemithetho eyahlukene. NgokukaMehta noNarang (1990:8-12 ubeka ngokuthi kusukela ekufikeni kwabamhlophe kuze kube njena eNingizimu Afrika, kwashaywa imithetho evuna bona abamhlophe nephoqelela abansundu ukuba basebenzele abamhlophe ngoba indlela yempilo nokwenza izinto base beyishintshe kakhulu abamhlophe,

Imithetho engabalulwa lapha yile: *iBantu Education Act* eyayivimba abansundu ukuba bafundele imisebenzi leyo eyayihlonzelwe abamhlophe kuphela. Lokhu kuyagqama enovelini kaButhelezi (1998) esihloko esithi Impi “YaboMdabu Isethunjini”. Lapha kuvela uMbhambhadisi ekhetha izifundo emgqeni ngesikhathi eyobhalisela iziqu. Lokhu kwakuyinkomba yokungalungiselelwanga uhlobo lwemfundo olwalutholwa ngabantu abansundu.

Olandelayo umthetho owawubizwa ngokuthi *iGroup Areas Act* owawuhlalisa abansundu ngokuhlukana ngokobuzwe babo. Lo mthetho wawuhambisana nomthetho owawubizwa ngokuthi *iSeparate Amenities Act* owawenza isiqiniseko sokuthi abansundu abashiyelani ingqalasizinda nabamhlophe. Kuyagqama ukusebenza kwale mithetho encwadini kaMngadi (1997) esihloko esithi “Kwake Kwaba Nje”, lapha kuvela abantu besuswa ezindaweni zabo ngenxa yokuthi kwase kufanele kwakhelwe abelungu. Nendaba emfushane kaSibiya esihloko sithi *Ogandaganda* iyakuveza ukusebenza kwalo mthetho. Kuphinde kugqame ukusebenza kwalo mthetho enovelini kaMngadi (2001) esihloko sithi “Ifa Ngukufa”, lapho abantu abansundu babengavunyelwe ukuhlala ezindaweni zasemadolobheni ngaphandle kwemvume. Ngakho-ke izizathu zokungalwisani nazo zonke izigameko zokususwa nokungavunyelwa kwabantu abansundu ezindaweni okwakungezabo nasemadolobheni kungenxa yokuvinjwa yilo mthetho owawubizwa ngokuthi *iProhibition of Interdict Act* owawuphikisa ukuba abansundu bangakwazi ukufaka isimangalo sokuphikisa ukususwa kwabo endaweni yabo.

Bese kuba owawubizwa nge-*Immorality Act* owawuvimba ukuba kungabi khona ukuthandana nokuganiselana phakathi kwabamhlophe nabansundu. Ababhali babekuhaphela ukusebenza

kwalo mthetho yingakho bephawula emibhalweni eyahlukahlukene. Lokhu kuyavela endabeni emfushane kaSibiya (1996) esihloko sithi *Isivunguvungu*, le ndaba iveza ubudlelwana bezothando obungavumelekile phakathi komuntu nomlungu. Siphinde sivele futhi lesi simo enovelini kaMngadi esihloko sithi *Iziboshwa Zothando* lapho izinhlanga ezahlukeni ziba nobudlelwano obungavumelekile kwezothando ngenxa yalo mthetho.

Abamhlophe base bebaphucile abansundu umhlaba besizwa umthetho owawubizwa ngokuthi *iLand Act of 1913* eyenza ukuba bengakwazi ukuziphilisa ngokulima nokufuya. Yingakho nje enovelini kaKubheka (1988) esihloko sithi *Ulaka LwabaNguni*, kuvela abantu abansundu bekhosele ngokusebenza ipulazi ngenhloso yokuncenga indawo yokuhlala khona. Abanye babexoshwa emapulazini ngenxa yokwenqaba ukusebenza isithupha, lokhu kuvela enovelini kaMngadi (1996) esihloko sithi “Asikho Ndawo Bakithi”. Kuyo le noveli kuphinde kugqame izindawo ezingamalokishi okwakungelula ukuthola imvume yokuhlala khona. Kuphinde kuvele nendawo yemijondolo eyayinesimo sempilo engamukelekile. Konke lokhu kwakudalwa yilo mthetho we*Land Act* ka 1913.

Lesi simo semithetho sagcina sesichamusela lokhu uBuah (1978) akuchaza kanje:

Marx had observed a continual conflict between two main classes-those who own the means of production and those who provide the labour. The former category is the minority, made up of people who own everything needed for their livelihood, while the latter, which comprises the bulk of the world's population, consists of people who have nothing they could call their own.

(Marx wayekupha ihlo ukuqhubeka kokugqubuzana phakathi kwamaklasi amabili angamele umkhqizo bese kuba yilabo abadayisa ngamandla abo. Ngakho-ke iklasi lokuqala lakhiwe wugcudwana lwabantu olungamele yonke into abayidingayo ukuze sibe sible isimo sabo sempilo. Bese kuthi iklasi lesibili lona lakhiwe uquqaba lwabantu emhlabeni abangenalutho abangalubiza ngokuthi olwabo.)

4.3.3 UKUNGATHEMBEKI KWABELUNGU

Enye imbangela yengcindezelo kwakuwukungathembeki kwabelungu cishe kuzo zonke izinto ababezethembise abantu abansundu noma ababevumelane ngazo. Ngokwesibonelo, umdlalo kaGcumisa (1993) osihloko sithi *Awuwelwa UMngeni* uqhubeka nayo impicabadala emayelana nokucindezelwa kwabantu abansundu. Lokhu ikubheka ngasohlangothini lokusikwa komhlaba

okwase kuvunyelwene ngawo ngokwemingcele ngenhloso yokupha abamhlophe indawo yokuba balime bese kuqhutshwa ukukhokhwa kwezintela. Lesi simo sasihambisana nengcindezelo ngokobuhlanga. Lesi simo sehlela indawo yaseMshwathi ngaphansi kwenkosi uSalimani. UGcumisa kulo mdlalo uveza isimo sengcindezelo mayelana nobuqili nokungathembeki kwabantu abamhlophe bokufuna ukudla indawo yenkosi uSalimani ngenkani kungaboniswa. UGcumisa (1993:3) ubeka kanje:

UZithulele: Imantshi yaseMshwathi: uhulumeni uthi umngcele wezwe lakho kusukela ekuqaleni kwenyanga ezayo, okusho ukuthi kusasa mhla lulunye kuMashi, akusekuba yiwona umfula uMngeni, kodwa sekuzoba umfula umkhabela.

Okugqamayo lapha ukuthi konke ukwenza kukahulumeni wabamhlophe kwakusaqhuba ububhoklolo phambili bethembe ukuthi akukho okungavikela abantu abansundu uma kuphulwa amalungelo abo. Isizathu ukuthi zazingekho izinhlaka ezazibhekelele ukuvikela kokuphulwa kwamalungelo abantu. Ukwenza kukaMantshi uZithulele noMbusi uSomtsewu kutshengisa ukungayihloniphi inkosi uSalimani ngoba baqhamuka nje sebemtshela ngomngcele omusha okwase kufanele inkosi iwamukele njengoba unjalo. Lo mngcele omusha wawusho ukudliwa kwendawo yenkosi ngokuba inikezwe abelungu abangabalimi. Lokhu kwenziwa ngaphandle kwezingxoxo. Lesi kwakuyisenzo esihambisana nengcindezelo ngokobuhlanga. UGcumisa (1993:04) lokhu ukuveza kanje:

UZithulele: Umfula usumkhulu nganeno. Lokho-ke sekwenze ukubauVimbingwenya abe ngakonkosana. Umbusi-ke ungithumile kuwenaukuba ngikwazise egameni likahulumeni ukuthi isigodi sakho sakwaVimbingwenya usuyephucwa sona, kanye-ke nokuthi umngcele wakho sekuzoba ngumfula uMkhabela njengoba sengishilo.

UGcumisa (1993:51) uyasiveza isizathu sokufunwa kudliwe ezinye izingxenye zomhlaba wabantu abansundu ngokuthi zazingaqhamuki nohulumeni, zaziqhamuka nabo abelungu bamapulazi. Lokhu kuhambisana nohlobo lokukhuluma esiZulwini esithi, umnika isandla kusasa abese efuna ingalo yonke. Iyona nto le eyayenziwa ngabelungu bamapulazi. Lokhu ukubeka kanje:

Nongejeni: (etolika) UMgqabula emele abanye abelungu , ufake isicelo kuhulumeni sokuba aqhutshelwe umngcele wezwe lakhe. Lesi sicelo sakhe-ke uhulumeni usizwile ngoba uyindoda elalelayo. Akekho umuntu ongaphikiswa uma ebuyisa izinkomo zakhe ezisemasisweni. UMgqabula unxuse uhulumeni ukuba amelekelele ekubuyiseni ngakuyena uhulumeni umhlaba awephucwa nguMngeni. UMngeni washiya umgwaqo wawo womdabu wadabula izwe walibuyisela kuSalimani. Uhulumeni uzoqhuba nomngcele onguMngeni lapha, ngasenhla ube nguMkhabela.

Yingakho nje noGcumisa (1993:19) uyawaveza amaqhinga nobuqili obabusetshenziswa ngabamhlophe ukwephuca kwabantu abansundu izindawo zabo njengophawu lwengcindezelo. Lokhu ukubeka kanje:

USalimani: Bazokhumbula abadala kinina ukuthi kwafika bona oNdabazabantu laba bephelekezelwa nguxhaxha lonongqayi bezocela abelungu bakubo ibalana lendawo yokugoba amadlangala. Babeqala ngokumisa amadlangala kaseyili, amatende phela. Okwakulandela lapho yindlwana yodaka. Uma zibuzwa izifiki lezi ukuthi imvume yokwakha izindlu ziyithathephi zithi amadlangala amatende ayanetha. Kwawukuthi kungazelelwe bakhe izindlu zamatshe. Uma bona noNdabanzabantu bebuzwa ukuthi ilungelo lokuzinza balinikwe ngubani bakhohlise bathi izindlu lezo zaziyesalela abantu bakaBaba umabona abelungu sebehamba. Bake bahamba? Zake zabasalela?

Uma siphonsa amehlo omunxeni wezinkondlo, Enkondlweni ethi “Awumazi Umlungu” u-J.C. Dlamini(1989:32) uthi:

Ngokukubona ungaphelele;

Uyisidalwa esiyisimanga

Ngakho konk’esingaphelele;
Okuphelele yilokh’okunguye:
Okucabanga njengaye,
Okukhuluma njengaye,
Okuhleka njengaye,
Okuncokola njengaye;
Okwenza konke njengaye.

Kule nkondlo uDlamini (1989) ukubeka kucace ukubukelwa phansi komuntu onsundu ngabantu abamhlophe. Uthi bambona eyisidalwa esingaphelele, esingafani nabo bona abazibona bephelele.

Uthi abamhlophe bazibona bona kuphela bengabantu bese kuthi abantu abansundu bababone bengebantu. Yingakho nje basebethathe isinqumo sokudla omunye umhlaba wenkosi uSalimani ngokushintsha umngcele okwase kuvunyelwene ngawo. Bambona engalingani nabo ngoba bona bakhulu futhi basezingeni eliphakeme ngenxa yokuthuthuka kwezobuchwepheshe kanti abantu abansundu abayilutho futhi basezingeni eliphansi ngenxa yempilo ababeyiphila abantu abansundu eyayingekho ezingeni labo lentuthuko. Yiso lesi sizathu esenza ukuba bababukele phansi bese bebaphatha ngenzondo, isihluku nokubacindezela.

Kuyavela ukuthi njengoba abamhlophe sebefuna enye indawo nje, bekungakapholi maseko, ngoba kwakusanda kuhamba enye ingxenye engaphesheya koMngeni yanikezwa abelungu bamapulazi. UGcumisa (1993:05) lokhu ukuveza kanje:

USalimani: Njengoba nazi-ke laba Bantu bami sebephenduke izigqila laphaya ngaphesheya koMngeni emapulazini. Balapha nje beqile.

UGcumisa (1993) uphinde ayiveze inkosi uSalimani yenzisa okwenkosi uBhambada ngokulwela abantu bayo nomhlaba wabo. Kuzokhumbuleka ukuthi inkosi uBhambada yayilwela ukukhokhwa kwentela yekhanda kanti inkosi uSalimani wayelwela ukudliwa komunye umhlaba wabantu bakhe ngokusikwa kabusha kwemingcele.

UGcumisa (1993:05) ubeka kanje:

USalimani: Senginezwe manje? Akuselona elikahulumeni? Izwe liyafelwa. USemtsewu unamagangangozi. Wena ukwemukela kanjani lokhu okuthiwa kushiwo nguhulumeni? Sekungathathwa izwe lami kanye nabantu bami baphanise kalula nje kuhle kwempahla? Konje nobukhosi bukaZulu nabuthena kanjalo? Ngimphande uNomanjebese ngeke kwenzeke lokho.

Uyaphinda futhi uDlamini (1989:18) uyakuqaphela kakhulu okwenziwa ngabamhlophe kwenye yezinkondlo zakhe esihloko sithi “Uyamazi umlungu?”. Lapha ugcina esefinyelele ekuhluleleni okuthile ngabo kanje kule nkondlo:

Ubuso inguqunguqu yonyazi lwezimfihlo
Amazwi ayizincijo zobuqidlana.

UDlamini (1989) uyakhalaza lapha ngokuthi umlungu ngeke umqonde ukuthi uwuhlobo luni lomuntu. Ubuso bakhe buyaguquguquka njengemibala yonwabu futhi bugcwele izimfihlo eziningi. Umuntu onjena akulula neze ukuba wena ohlala naye uthi uyamazi ngoba ngesikhathi uthi umazi enje, uvele umbone eseshintshile futhi bese lokho kukudida kakhulu ekutheni ungamchaza uthi ungumuntu onjani ngempela. Nokukhuluma kwakhe umlungu ngeke ukuqonde. Ukukhuluma kwakhe nabo kugcwele ubuqili nokungathembeki okukhulu.

Ukuveza umlando kanje kukaGcumisa (1993) kumenza angene ngaphansi kwababhali abangaMaksizimu. Lokhu kusho ukuthi bagqugquzela umoya kubantu wokusukuma bazithathe balwe. Okungukuthi uhlaba inhlabamkhosi ukuba abantu basukume bese bevikela okungokwabo. UGcumisa uphinda aveze indlela yesintu yokusingathwa kodaba lwesizwe inkosi. Le ndlela yayibizwa ngokuthi isithangami ngokuthi izinto zenziwa ngokuthi zisuka phansi ziye phezulu. Lokhu okusho ukuthi inkosi kuba khona ebonisana nabo ngoba ayizithatheli izinqumo. Kodwa kuba isinqumo esingumfelandawonye wesizwe. Kuvela lapha inkosi uSalimani ebonisana nabafowabo kanye nezinduna. Okubizwa ngesigungu sakomkhulu. Nayo inkosi nesigungu sayo kuvela ingenawo amandla okuthatha izinqumo ngaphandle kokucetshiswa isizwe ngohlelo lwezimbizo.

4.3.4 UKWAMUKELA INKOLO YABAMHLOPHE

Ukwamukela kwabansundu inkolo yabamhlophe nakho kungenye yezimbangela zobandlululo ngokobuhlanga olwaludla lubi ngezikhathi zengcindezelo. Nanxa inkolo eyayifike nabelungu yayingenaphutha, abelungu bayisebenzisa kabi njengesikhali sokucindezela nokubandlulula abantu abansundu. Ngaphambi kokufika kwabamhlophe bafundise abantu abansundu ngenkolo yobuKhrestu, abantu abansundu babevele benayo inkolo yabo, amasiko kanye nempucuzeko yabo.

U-Achebe kuPeterson noRutherford (1990:116) uyasho ukuthi:

African people did not hear of culture for the first time from Europeans.

(Abantu abansundu kabaqalanga ngabelungu ukuzwa ngamasiko.)

UCele (1997:73) uyasho ukuthi abantu abansundu abanawo umkhuba wokuwahlukanisa amasiko enkolweni kanye nasekulawulweni kwezwe ngokwepolitiki. Uthi:

In Zulu society, culture, politics and religion are inseparable. For instance, it is believed that a king is appointed by the ancestors.

(Emphakathini wamaZulu, amasiko, ipolitiki nenkolo akuhlukaniseki. Ngokwesibonelo, inkosi kukholakala ukuthi ibekwa amadlozi.”

UBiko ungomunye wabantu abakugxekayo ukusetshenziswa kwenkolo yobuKhrestu ukuze kuthuntubezwe izingqondo zabantu abansundu. UBiko (2007:61) uthi inkolo yobuKhrestu isetshenziswa njengenkolo ekufanele ukunganyelwa ngenkani kwabantu, kanti ngesikhathi sobandlululo kwakuyinkolo efanele ukusetshenziswa ukuze ibophe abantu abansundu ngamaketanga engcindezelo.

U-Dlamini (1988:18) naye ezinkondlweni zakhe uyakuhlaba ukusetshenziswa kweBhayibheli ngabamhlophe ukucindezela abansundu noma ukwenza okubi. Enkondlweni yakhe ethi “Uyamazi Umlungu?” uthi:

Amazwi ayizincijo zobuqidlana
Ezilondwe ngumqulu oyimpicabadala;
Akaviki ngomqul’uyadlalisela.

Umqulu yinkemba yobuntu bakhe ngaphakathi,
Umqulu yinkemba yobuntu bakhe ngaphandle;
Umqulu yinkemba ezalazala imingcwana,
Umqulu yinkemba ezalazala ubungelosana
Wamlandela uyanyamalala ngokuvelavela
UNkinga kaMafavuke njengedangabane,
USikhwili phica ngejulile inkohliso,
USikhwili phicaphica ngenzulu yeZulu.

Umqulu lona akhuluma ngawo yiBhayibheli. Umqulu lona uwubiza ngokuthi uyimpicabadala ngoba awuqondakali kahle futhi awuqondisiseki. Emgqeni wokugcina uyasho ukuthi umlungu usebenzisa inkolo (inzulu yezulu) ukuphicaphica umuntu onsundu. Ukukhombisa ukugxeka ukungathembeki komlungu osebenzisa iBhayibheli ukufeza izinhloso zakhe, uDlamini uze ambize ngamagama athile. Umbiza ngoNkinga. Leli gama lisuselwa kulelo elithi inkinga. Ubuye ambize ngoSikhwili, okuyisikhali sokulwa. USikhwili lona kuthiwa ukhohlisa ngenkulu inkohliso. Ukhohlisa abansundu ebe ekhuluma ngezinto eziphathelene nenkolo. Enkondlweni yakhe uDlamini (1989:26) ethi “Bese Ngikhohliwe” uthi:

Wangikhohlisa emasontweni.

Nalapha uyaveza khona ukusetshenziswa kwenkolo yobuKhrestu neBhayibheli ngabantu abamhlophe ukukhohlisa abantu abansundu ngesikhathi bebaqhwa okungokwabo futhi bebacindezela. Kunokuba kubasize abantu abansundu ukulahla okungokwabo bamukele inkolo yabelungu, kubonakala kungabasizanga ngalutho. Nangu nje u-Vilakazi ebalisa enkondlweni ethi “Izinsimbi Zesonto”:

Leza kim’izwi lenu zinsimbi

Langigumulis’umutsh’omkhulu

Langinik’indlu yemlenz’emibili

Langibhec’emhlane ngamalokwe,

Ndabazemkhonto ngikushiye...

Namhla ngingumngquphane womhlaba.

UVilakazi ubalisa ngokuthi umuntu onsundu walahla amasiko akhe wamukela inkolo kodwa akwaze kwamsiza lokhu, kunalokho waba ngumngquphane nje ongazi lutho. Kulula-ke ukumcindezela umuntu ongazi lutho ongasenasiko eliwumgogodla wakhe.

Enkondlweni ethi “Kumfundoni le?” uDlamini (1981:16) uyakhala ngenkolo uthi:

Ngonobhaqa ngilibashuze

Ngiwagqigqele amasonto,

Ngehle ngenyuka namasonto;

Kukhale izihlonono yimpikiswano,

Yamakholw’ anokuzigqaja,

Bayahlebana bayahlambalazana,

Sengumsangano ngeBhayibhele.

Lapha uyakhononda ngokuthi inkolo yobuKhrestu okumele engabe iyamsiza, ayimsizi ngalutho. Uthi usesangene ngenxa yalo iBhayibheli. Uyakhononda ukuthi kwakhona emasontweni awagqigqayo, amakholwa ayahlebana ayahlabalazana.

UNjoroge kuMasango (2002:712) ubeka kanje:

Their emphasis was on giving up African way of life which was considered evil and turning to Jesus Christ as our personal savior and author of our lives. This concept confused African people, as they continued embrace the new faith. Their confusion continued because African religion had no sacred scriptures. People depended on leaders as they related the values of their African religion orally.

(Ababekugcizelela ngukulaxaza indlela yokuphila yokubu-Afrika eyayibhekwa njengembi nokuphendukela kuJesu Kristu njengomsindisi wethu nomqambi wempilo yethu. Lo mqondo wabadida abantu abansundu, ngesikhathi beqhubeka nokuyamukela le nkolo entsha. Ukudideka kwabo kwaqhutshezelwa phambili ngoba inkolo yesintu ayinayo imibhalo engcwele. Abantu babencike ebuholini njengoba babehlobanisa okuhle nenkolo yesintu ngobuciko bomlomo.)

Inkolo uDlamini (1989:43) uyibona idida abantu abansundu begcine bengasazazi, bengazi nokuthi yini abayenzayo. Enkondlweni ethi “Bayaphi?” uthi:

Bahamb’abantu

Ngengqondo bayiguduza
Inkolo ngomlomo wabezizwe;
Bayifunda bayiqeketha,
Bayishumayela bayichaza,
Baxabana bazondana,
Babandlululana bethukana;
Badukuza phakathi kwenkolo,

KODW”ABAYINDAWO.

UDlamini uyakhala ngenkolo yabamhlophe abantu abansundu asebenzene bathi shi kuyo. Uthi ngayo benza konke kodwa bajike baxabane bazondane bathukane. Le nkolo ayilethi ukuthula noxolo. Ayilethi ukubumbana nokubambana kepha iletha ukubandlululana. Uthi badukile kuyo, bayadukuza, Ayibasizi ngalutho, Ayibafikisi ndawo. Yingakho nje noDe Gruchy kuProzesky (1995:86) lapho ebeka ngokuthi ukuguqulelwa kwabantu abansundu enkondlweni yabamhlophe

akubasizanga ngoba kwakungachazi ukuthi sebeyalingana nabamhlophe nangokwamalungelo ozombusazwe mayelana nokuvota.

UDlamini uyakubalula kwezinye izinkondlo zakhe ukuphucwa kwabantu abansundu ulimi namasiko abo ngabantu abamhlophe. Uyakhononda ngalokhu njengoba abantu abansundu sebeqoma ukuthatha ulimi namasiko abantu abamhlophe.

U-Opoku (1964:241) ubeka kanje:

When missionary enterprise attempted to Europeanize Africans before Christianizing them, and to create a European civilization in Africa by discarding what was indigenous, it was almost as if the church were attempting to crucify Africans culturally in order to resurrect them as pale images of Europeans.

(Ngesikhathi izithunywa zenkolo zizama ubumpoqabulungu kubantu abansundu ngaphambi kokubenza amaKhrestu kanye nokusungula impucuko yaseNtshonalanga e-Afrika ngokulahla okwakuyisintu, kwakucishe kube sengathi isonto lalizama ukunqamuleza abantu abansundu ngokwamasiko ukuze baviruswe sebeyizithunzi eziphatheke njengabo abamhlophe.)

Eminye imibhalo iveza ukuthi inkolo ibibenza bakhungatheke abantu bangazi ukuthi bazozixazulula kanjani izinkinga zengcindezelo ngoba ukwenza kanjalo kwakungase kungqubuzane nokushiwo yiBhayibheli. Ngakho abantu babegcina sebekhetha ukubekezelela ingcindezelo kunokungqubuzana noma ukuphambana nezimfundiso zenkolo noma iBhayibheli. Lokhu kwakungadidizelisi amakholwa nje avamile kuphela kodwa ngisho nabefundisi kwakubonakala sengathi inkolo iyaqhubeka ibavalela engcindezelweni futhi bayehluleka ukuthatha isinqumo esingujuqu. Imvamisa abefundisi babegcina sebekhuthaza abantu ukuba bahlalele ethembeni, bangavusi umhlwenga. Lokhu siyakubona enovelini kaMngadi (1996) ethi *Asikho Ndawo Bakithi*. Sithola umfundisi uMbambo eduduza ibandla elethembisa ukuthi ziyogcina zixazulekile izinkinga zengcindezelo kodwa akalikhuthazi ibandla ukuba lithathe izinyathelo zokulwa nengcindezelo. UMngadi (1996: 117) ukuveza kanje okushiwo nguMfundisi uMbambo:

“Qiniselani kokuhle bakithi ngokuba ngemuva kwalo mnyama ukukhanya kofika ngokushesha...izikhuthali ezobe sezikhululekile ziyothokomala emafutheni.”

Kubantu abaningi, amazwi abefundisi abanjengoMbambo ayenza inkolo ibe yimbangela yengcindezelo kunokuba ibe yisixazululo sokuphuma engcindezweleni. Kuyo le noveli, sithola umfundisi omhlophe uPienaar encenga amakholwa ansundu ukuba angabathatheli izinyathelo abaholi abamhlophe. Simthola ethi kuMngadi (1996)

“Abashayi bale mithetho, bandla elingwele, ngicela nibathethele ngokuba abakwazi abakwenzayo. Mhla inkungu yokungazi yasanguluka emakhanda, boswela amahlahla okwembesa imizimba ngokucacelwa ukuthi kanti yonke le minyaka kade behamba ze.”

Lo mfundisi omhlophe uthi abantu abansundu kabathethelele abacindezeli abamhlophe. Akasho ukuthi usho ngani uma ethi abacindezeli abakwazi abakwenzayo. Kwankungu leyo athi iyosanguluka akasho ukuthi kuyobe kunini nokuthi abansundu bayobe bemisa kanjani ngenkathi besalinde umlibe lowo. Empeleni akayiphathi nokuyiphatha nje eyokuthi kabenze okuthile ukugqashula engcindezelweni. Ngakho-ke inkolo yayenza abantu baqhubeke behleli engcindezelweni behlalele ethembeni okungaziwa ukuthi liyofezeka nini. Nanxa babebubona ububi nonya lomlungu babethalalisa bethembeke ekutheni iNkosi iyomjezisa umlungu ngelinye ilanga. Siyakuthola lokhu enkondlweni kaMabuya kuMsimang (1980:29) ethi “Impamba”:

Konke ngikubusisa kunqala

Ngingachiphizi nalunyembezana

Ngifunzw’amacimbi ngingawadli

Ngibhanjw’imivimb’engeqiwa ntwala

Konke ngikubekezelela wena nkosana...

Noma kunjalo eMpharadisweni

Sohlangana, sohlangana sengikuphamba!

UMabuya lapha uveza ukuthi umuntu onsundu uyaqhubeka ebekezelela ingcindezelo ngoba ehlalele ethembeni lokuthi umlungu uyothola isijeziso sokuphambeka uma sekungena umuntu onsundu ezulwini yena engasaliboni ngenxa yezenzo zakhe zengcindezelo. Konke lokhu kungubufakazi bokuthi inkolo yayibalolozela abantu ibenza bengavuki bazithathe balwe nengcindezelo.

Bakhona nokho ababhali abaveza ukuthi abanu abansundu babebona kungelula ukumukela inkolo ngokuphelele bebe becindizelwa yibo kanye abantu abafika nenkolo yobuKristu. UMbokazi kuNtuli (1991:38) enkondlweni ethi “Ukunyamalala Kweqiniso” ubeka kanje:

Ngingakholwa kanjani Nkosi

Nxa ngihlezi ngintula

Nxa ngihlale ngidla umunyu

Ngiwumungunya ungapheli

Bengangigqize qakala;

Kungekho kuya phambili nasemuva

Besafafaza kimi imizekeliso

Engenakufezwa muntu Nkosi.

UMBokazi lapha uveza ukuthi bakhona ababebona kuyinto engenakwenzeka ukumukela inkolo yabelungu ngokugcwele nokukhonza iNkosi uma bekhungethwe yingcindezelo. Imbongi ikhala ngokuthi abalungu kabanandaba nomuntu onsundu esikhundleni sokuqeda ingcindezelo bamlolozela ngezinganekwane zamathemba angenakufezeka.

Yingakho nje uPrah (2009:07) ebeka kanje:

A society develops into modernity when its citizens are literate in the language of the masses. In other words, it is not possible to reach modernity if the language/languages of literacy and education are only within the intellectual ambit of small minorities. Historically, the jump towards expanded knowledge production and reproduction in societies has only been possible when the language of the social majorities have been centrally placed

(Umphakathi uthuthukela kusimanjemanje ngesikhathi izakhamizi sezifunde ngolimi loquqaba. Ngamanye amazwi, akulula ukufinyelela ubumanjemanje uma ulimi noma izilimi zokufunda kanye nezemfundo zisekucabangeni kwabayngcosana. Ngokomlando, ukufinyelela ekukhiqizeni ulwazi olubanzi emphakathini kuba yinto engenzeka kuphela uma ulimi lwenhlalo yoquqaba lubhekwa njengomongo.)

4.3.5 IMFUNDO ENGENALUSIZO OLUTHENI

Ngokuvamile imfundo emhlabeni kabanzi iba wusizo olukhulu kulowo osuke eseyitholile, imenze abe ngumuntu ongcono ngezindlela eziningi. Ngokufika kwemfundo kuleli abantu abansundu baba nethemba lokuthi izobavulela amathuba amaningi, ikakhulukazi ekugqashuleni izibopho zengcindezelo. Ngeshwa uhulumeni, ikakhulukazi wamaNeshinali wasebenzisa imfundo njengesikhali esiphumelelayo sokucindezela abantu abansundu kakhulu kunakuqala. Ngezikhathi zobandlululo, abamhlophe babengasiboni isidingo sokuba abansundu bathole imfundo esezingeni eliphezulu. UHendrik Verwoed owaziwa njengongqondongqondo ekuqalisweni kobandlululo eNingizimu Afrika ephawula ngemfundo yabantu abansundu kuParsons (1982:294) uthi:

Reform it (black education) so that Natives will be taught from childhood to realize that equality with Europeans is not for them.

(Ayiguqulwe (imfundo yabansundu) ukuze abansundu bezofundiswa bakwazi kusukela ebuntwaneni ukuthi ukulingana nabelungu akukhona okubafanele.)

Kuyacaca lapha ukuthi uhulumeni wamaBhunu wayesebenzisa imfundo njengesikhali sengcindezelo. Wayazi kahle ukuthi kulula ukucindezela abantu abangafundile nabangafunde kuyaphi. Lapho ababethuka befunda wayenza isiqiniseko sokuthi bathola imfundo esezingeni eliphansi elalenza ukuthi nanxa befundile kodwa bangabi sezingeni lo mlungu. Yilokhu kubandlululwa nokunikwa imfundo esezingeni eliphansi okukhalisa uNtuli (1976:03) enkondlweni yakhe ethi “Kulo Lolo”:

Nami nginengqondo

Ak’ungiphenyele kuyo leyo

Ekheth’ubuchopho!

Wangibuka wangichizela!

UNtuli ubalisa ngokuthi nanxa umuntu onsundu enengqondo elingana neyomlungu uyancishwa imfundo elingana neyomlungu futhi uhulumeni akayingeni eyokubonisana nomuntu onsundu ngalesi simo. Umuntu ochizayo usuke ezibona engcono futhi engazisondezi kwabanye ngoba bengekho ezingeni lakhe. Ngakho umqondo esiwuthola kule nkondlo ngowokuthi uhulumeni

wabelungu ubabukela phansi abantu abansundu, ubabona bengafanelwe yimfundo esezingeni lokubakhulula engcindezelweni.

UVerwoed esaphethe ezemfundo eNingizimu Afrika wakhuluma njengokuba kuvela kuKavanagh (1985:31) wathi:

My department's policy is that education should stand with both feet in the Reserves and have its roots in the spirit and being of Bantu Societythere is no place for him (the Bantu) in the European Community above the level of certain forms of labour.

(Inqubomgomo yomnyango wami ngukuba imfundo kufanele igxile eZabelweni futhi ibe nezimpande emoyeni wokuba nguMphakathi waBantu...kayikho indawo (yomuntu onsundu) emphakathini wabamhlophe okungale kwezinga lokusebenza imisebenzi ethile engatheni.)

UVerwoed lona wayengathandi ukuba imfundo iphathwe ngamasonto ngoba ayefundisa abansundu ukuba baphile emhlabeni onamalungelo alinganayo phakathi kwabamhlophe nabansundu. Ngokwakhe kwakumele abansundu bafunde besebancane ukuthi umlungu uyena omkhulu futhi bona bakuvume bakwamukele ukuphila ngaphansi komlungu. Ngokukholelwa ukuthi eNingizimu Afrika abansundu babenamathuba amancane kakhulu kunabantu abamhlophe uVerwoed kuParsons (1982:294) uqhubeka uthi:

Education must train and teach people in accordance with their opportunities in life.

(Imfundo kumele iqeqeshe futhi ifundise abantu njengokwamathuba abanawo empilweni.)

Kubukeka sengathi ngumunxa wezinkondlo emibhalweni yesiZulu obe mandla kakhulu ekuphawuleni ngengcindezelo ehlobene nemfundo engamsizi kuyaphi umuntu onsundu. Ngokwesibonelo, uDlamini (1989:26) ebhala enkondlweni yakhe ethi “Bese Ngikhohliwe”, uyayihlaba imfundo yabamhlophe enikwa abansundu. Uthi:

Wayikhinyabeza eyam’impumelelo,
Wayigqiba ngamanga anukayo;
....
Wangikhohlisa ezikoleni.

Akayiboni le mfundo inosizo olukhulu ngoba nakhu uyakhala uthi abamhlophe basebenzisa yona ukukhohlisa abansundu ezikoleni. Phela okwakufundwa ngabansundu ezikoleni yilokho okwakuphasiswe umlungu.

Enkondlweni ethi “Kumfundoni Le?” uDlamini (1981:15) uyakhononda ngokungasizi ngalutho kwemfundo kubantu abansundu. Uthi:

Iminyaka ngeminyaka
Isikole ngisigqigqele,
Ngilibashuza ngonobhaqa,
Wushikishiki, zivuthwe,
Izindlela kuyaluzwa,
Kwabanezimbandla ziphume,
Kuthengwana nemfundo
Yomlungu, kuphele izibaya;
Ngigcine sengifundile
Ngingasazi lutho, lutho;
Ngicabangise okumlungu,

Ngikhulumise okomlungu.

Lapha uDlamini ukhala ngokuthi imfundo ayimsizi ngalutho njengomuntu onsundu. Uthi iyabiza le mfundo, kuphela izibaya ithengwa, kuphele iminyakanyaka kufundwa kodwa ekugcineni le mfundo imenze acabange njengomlungu, akhulumise okomlungu. Siyakuthola ukubalisa okufana nalokhu enkondlweni kaVilakazi ethi “Imfundo Ephakeme” lapho eveza khona ukuthi nanxa esefunde wagogoda kodwa akajabuli, akukhululekile:

Esakhula nabo bangafunda
Ngihlangana nabo bangeyise
.....
Ngibe ngisathe nginokuyeka
Ngicosh'imvuthuluk'esemkhondweni
Yawontangayeth'abami kahle
Ngifumane ngisakhulekiwe
Yizona zisinga zokufunda.

UVilakazi lapha uveza ukuthi uhulumeni wengcindezelo wayenza isiqiniseko sokuthi umuntu onsundu ngisho angafunda kangakanani kodwa akabi ngcono ngokomnotho; uze adlulwe ngisho ngabantu abangafundanga kuyaphi noma abangafundanga nhlobo. Imfundo ibukeka iwuphawu lokugqilazeka kunokuba ibe wuphawu lwempumelelo nenkululeko. Ababhali abaningi baveza ukuthi okubi nakakhulu kwakungukuthi imfundo yayibaqhelukisa abantu emasikweni abo nasezindaweni abazalelwe kuzo ibasondeze kubelungu nasemadolobheni sebeyogqilazwa kakhulu. Siyakuthola lokhu enkondlweni kaSibiya kuNtuli (1991:54) ethi “Intokomalo YakwaNtuthu”:

...ngibuk’izinganyana zakwethu
 Zigodl’amasiletshana zigijima
 Zigijimel’ukuyofunzw’imfunjwana
 Eyozi sondeza kubelungu,
 Eyoziqhelukisa kula maqhugwane,
 Kule nkululeko.

Kunokuba imfundo ibenze babe ngcono abansundu yayibenza bazeyenze. Okubi nakakhulu yayibenza balahle okwakubo bafune ukuba njengabelungu noma ezinye izizwe; konke lokhu okwakubenza baphile ngaphansi kwengcindezelo kunokuba bakhululeke.

UPrah (2010:02) uyakugcizelela naye ukwanda kobumpoqabulungu kwababecindezelwe:

Colonialism in effect, creates an inferiority complex in colonized. As psychological compensation, the latter tries to imitate the cultural framework of the colonizer and the outer manifestations of the culture of the colonizer. The psycho-pathology of this process affects the educated more visibly than the uneducated.

(Ikholonalizimu empeleni, idala isimo sokuzibukela phansi kwababecindezelwe. Bezama ukuziduduza ngokomqondosimo, ababecindezelwe bazama ukulingisa usikompilo lwabacindezeli. Lolu hlelo lokudunyelwa ngengqondo lwahaq labo ababefundile ngendlela ebonakalayo necacile kunalabo abebengafundile.)

Ukuphawula okungenhla kusafakazela khona ukuthi imfundo yayingamsizi ngalutho kangako umuntu onsundu; kunalokho yayimcindezela nanxa labo abafundafundile babengase bakuphike noma bangakuvumi lokho.

4.4 ISIPHETHO

Kulesi sahluko bekuvezwa izimbangela zengcindezelo engokobuhlanga nokuthi imibhalo yesiZulu iveza ukuthi kwabangwa yini ukuba abantu abansundu bahlukumezeke. Okugqamile kakhulu kulesi sahluko kube ngukuthi ukuphucwa kwabansundu umhlaba yikhona okwanikeza abamhlophe igunya lokuchanasa nokuqhoqhobala abansundu. Ukwehlulwa kukaZulu ezimpini ayezilwa nabelungu kwamthena amandla wacina engasakwazi ukuvusa ikhanda uma esecindezelwa yinqwaba yemithetho eyayishaywa ubuthaphuthaphu nguhulumeni. Kuvelile futhi nokuthi njalo nje uma abansundu bezama ukugoloza nokukhononda umphumela kwakuba ngukucindezelwa okuphindwaphindiwe, ukuboshwa ngisho nokubulawa imbala. Kuvelile futhi nokuthi izinto ezinjengemfundo nenkolo abansundu ababenethemba lokuthi zizobakhulula nazo zayiqhubezela phambili ingcindezelo. Okubuhlungu nakakhulu lokhu kwenzeka nje sebelahle amasiko abo ayeyiziko lemfundo yabo kanye nenkolo yabo yomdabu eyayingabagqilazi.

Imibhalo ecutshunguliwe izivezile izizathu zomoya wengcindezelo. Ababhali bebesibuka isisusa sengcindezelo ngokwezinhlangothi ezingefani. Beveza nendlela esasibathinta ngayo abantu. Okuqalwe kwabhekwa ukuhlwithwa komhlaba ngabamhlophe besebenzisa indluzula ngempi yaseSandlwana kanye nempi yasoLundi phakathi kukaZulu namaNgisi. Umphumela walezi zimpi kwaba ukunqotshwa kukaZulu kwabe sekulandela ukuphathwa kwabantu abansundu ngabamhlophe ngokwemithetho yabo. Bakhokhiswa izinhlobo zentela ezahlukene kwasikwa nemihlaba yabo eyayibangenisela ukudla ukuze baphile, ngenhloso yokubaphoqa ukuba bayosebenza basebenzele kona ukugqilazwa okungapheli. Yingakho isahluko esilandelayo sizocubungula imiphumela yengcindezelo ezimpilweni zabantu abansundu

ISAPHLUKO SESIHLANU

IMIPHUMELA YENGCONDEZELO

5.1 ISINGENISO

Lesi sahluko sehlukile emibhalweni okuqalwe ngayo kucutshungulwa ingcindezelo ngokobuhlanga. Imibhalo engenhlala ibidingida imbangela yengcindezelo, ikakhulukazi ngenkathi abamhlophe benqoba umbuso kaZulu emveni kokuhlasela iNgonyama yasoSuthu, uCetshwayo. Lokhu kwase kuholela esimeni esisha kwezombusazwe esaletha uguquko empilweni yabantu abansundu, ikakhulukazi abangamaZulu. Yingakho nje lesi sahluko sizocubungula imiphumela yengcindezelo. Kuzokhumbuleka ukuthi umhlaba yinto abantu abansundu ababeyikhalela kakhulu emveni kokuba izwe labo lithathwe ngabamhlophe ngezimpi, kwathi kamuva base beshaya imithetho yokuwuhlwitha ngenkani umhlaba wabantu abansundu. Kwabe sekulandelwa ukusikwa kwezindawo zabayizabelo (Webb noWrights 1982:153). Kulesi sahluko kuzobhekwa ukuthi ingcindezelo yaba namiphi imiphumela empilweni yabantu. Okusobala nje ngokuthi ingcindezelo yayingeke ibathinte ngendlela efanayo abantu ngoba izimo zomuntu ngamunye ziyashiyashiyana. Ngakho-ke ikhona imiphumela yengcindezelo engase ithinte abantu abathile kuphela, kuye ngokuthi ingcindezelo yayibafica kuziphi izinkalo. Kuzobhekwa futhi namaphuzu acacise ukuthi ingcindezelo yayibakhahlameza ngendlela efanayo abantu abansundu kungakhathaleki isizinda noma isimo sabo.

Imibhalo ecutshungulwa lapha iveza amaphuzu ahlukahlukene mayelana nalokho okungase kuhunyushwe njengemiphumela yengcindezelo kubantu abansundu. Kukhona imibhalo egxila ephuzwini elithile elilokhu livezwa ngababhali abehlukahlukene. Lokhu kungase kuhumusheke ngokuthi ikhona imiphumela yengcindezelo eyayiba sobala noma eyayiqashelwa yiningi lababhali bese befisa ukuphawula ngayo. Kanti eminye imiphumela, nanxa ibukeka isobala uma kubhekwa isimo senhlalo sabantu abansundu, kungase kugqoze okuyizibonelo okutholakala emibhalweni. Injongo-ke yalesi sahluko ngokuthola ukuthi imibhalo iyiveza kanjani imiphumela ethile yengcindezelo nokuhlaziya ukuthi elabo ilaka lalithini ngale nje kokusethulela izimo nezigameko ezihlobene nengcindezelo engokobuhlanga.

5.2 IMIPHUMELA YENGGINDEZELO

Ingcindezelo engokobuhlanga yaba nemiphumela empilweni yabantu abansundu ngezindlela ezinhlobonhlobo futhi okungelula ukuba zibalwe ziqede ngenxa yokuthi abantu zazibathinta ngaphansi kwezimo nezizinda ezingafani kuye ngokuthi umuntu uzalwe nini nokuthi isizinda sakhe sithini. Nanxa kunjalo ikhona nokho imiphumela yengcindezelo okungase kushiwo kungananzwa ukuthi yabathinta ngendlela efanayo bonke abantu abansundu kungakhathaliseki ukuthi izimo, izizinda zabo nokunye kwakuthini.

Okunye okungase kushiwo ngokuthi ayengase angafani ncamashi amazinga imiphumela yengcindezelo ebonakala ngayo kubantu ngabanye. Kwabanye kwakuba sobala, kwabanye kwakungase kungagqami kangako; nalapho kuye ngezizathu ezahlukahlukeni. Njengoba bese kushiwo, ziningi kakhulu izinto ezingase ziqagulwe ngokuthi ziyiphumela yengcindezelo. Lapha sizokhetha ezimbalwa nje esikholwa ngokuthi yizona ezigqamile futhi ezivela kaningana emibhalweni yesiZulu.

5.2.1 UKUSUSWA KWABANTU ABANSUNDU EZINDAWENI ZABO

Emveni kokuhlanganiswa kwezifundazwe ezine kule ngxenye yeNingizimu ne-Afrika ngonyaka we-1910, kwabe sekwakheka izwe elisha labizwa ngeNingizimu Afrika. Kukho konke lokhu kuhlelwa kabusha kwezwe, abantu abansundu abayiminsinsi yokuzimilela bashiywa ngaphandle akwababikho qhaza abalibambayo kwezombusazwe, okusho ukuthi bathathelwa izinqumo ngekusasa labo ezweni okwase kuthiwa lisha, emhlabeni wokhokho babo.

UMashele noQobo (2014:03) babeka kanje:

The formation of the Union government in 1910 marked a major turning point in the history of South Africa. Not only did it consolidate the joint accumulation interests of the English and Afrikaners but, more importantly, it thwarted the hopes of Africans in their quest for political freedom and economic emancipation. It was clear from the beginning that the Union of South Africa was to be presided over exclusively by whites.

(Ukwakheka kobumbano lukahulumeni ngonyaka we-1910 kwaba nokuguquka kumlando waseNingizimu Afrika. Kungesikona nje ukuqinisa

umfelandawonye wokudidiyela okuyintshisekelo yamaNgisi namaBhunu kodwa, okubalulekile, yawashabalalisa amathemba abantu abansundu mayelana nenkululeko kwezepolitiki nakwezomnotho. Kwaba sobala kusukela ekuqaleni ukuthi ubumbano lweNingizimu Afrika lwaluzonganyelwa ngabamhlophe kuphela.)

Lesi sinyathelo saletha uguquko olukhulu empilweni yabantu abansundu. Baqala baphila impilo okungesiyo eyabo bayiphila ngaphansi kwemithetho yabamhlophe ababeshayelwa yona ngenkani ngabamhlophe (Claassens, 1991:43). Ukushaywa komthetho owawubizwa ngokuthi yi-*Native Land Act* we-1913 kwayiguqula impilo yabantu abansundu ngokubahlwitha umhlaba, kwase kwakheka isimo esabaphoqa ukuba babe yizisebenzi ukuze baphile. Lo mthetho we-1913 waba nesihluku esikhulu kubantu abansundu. Ngokusho kukaLeornard Mdingi owayengumlimi onsundu eTranskei, ekhuluma kuBottaro (2009:213):

This Land Act was very cruel because it made people feel that they were no longer cared for by the government, and the government was taking away the last thing they had, and that was the land. This act impoverished the blacks and made them lose their land rights and their property. It channeled them to become a never-ending supply of labour to the white people.

(Lo mthetho womhlaba wawunesihluku esikhulu ngoba wenza abantu bazizwa bengasakhathelwe nguhulumeni futhi uhulumeni wayebaphuca into yokugcina abase benayo, futhi leyo nto kwakuwumhlaba.Lo mthetho wabenza ophuya abantu abansundu wabenza balahlekelwa amalungelo abo ezomhlaba nenye impahla ababenayo. Wabenza baphenduka umthombo ongashi wezisebenzi zabamhlophe.)

Abantu abansundu bawubuka lo mthetho njengesitha esikhulu ezimpilweni zabo. Isizathu yingoba wawulwisana nenhlalakahle yabantu ngokubadalela izinkinga.

Kanti nowayengumlimi u-Edward Mofutsanyana kuye futhi uBottaro (2009:213) ukhala isililo esifanayo:

The chief enemy of the African people has been the Land Act of 1913. It caused starvation because the breadwinners would leave the country side to provide the big farmers of South Africa with cheap labour.

(Isitha esikhulu sabantu abansundu kube nguMthetho Wezomhlaba we-1913. Wabangela indlala ngoba abantu ababondla imindeni babesuka emakhaya

bahambe bayosebenzela abanikazi bamapulazi abakhulu eNingizimu Afrika beholelwa ubala.)

Emveni kokunqoba kwe-*National Party* ukhetho langonyaka we-1948, kwabe sekungena uhulumeni wamaBhunu. Lokhu kungena kwalo hulumeni kwaba nomthelela ngokuthi kucace ngonyaka we-1950, lapho aphasisa khona umthetho owawubizwa ngokuthi yi-*Group Areas Act* owalekelelwa ngomunye umthetho owawubizwa ngokuthi i-*Population Registration Act* we-1950. Lo mthetho wahlukanisa izwe ngokuhlalisa abantu ngokobuhlanga. Kungalesi sikhathi lapho lo hulumeni wenza isiqiniseko sokuthi uyawugcina umhlaba obalelwa kumaphesenti angama-80 ngaphansi kwesandla sabantu abamhlophe ngokuqalisa uhlelo lokususwa kwabantu ngenkani (Paton, 1957).

Umdlalo kaNxaba (1997) osihloko sithi *Kwake Kwaba Nje* wethula ingcindezelo ngaphansi komthetho owawubizwa ngokuthi yi-*Group Areas Act* futhi iveze imiphumela yokusetshenziswa kwemithetho yengcindezelo empilweni yabantu abansundu. Iphuzu eliqhakambiswayo kule ncwadi limayelana nokususwa ngenkani kwabantu abansundu ezindaweni zabo.

UWilson noRamphela (1989:216) beveza ukuthi:

The term forced removals has encompassed a number of categories such as black spot removals, eviction of Black people from white-owned farms, to be sent to native reserves, the expulsion of black people from urban areas.

(Itemu elithi ukususwa ngenkani lifaka izinhla ezifana nokubizwa ngokuthi ngukususa ichashazi elimnyama ukususwa kwabantu abansundu emapulazini abamhlophe, bese bethunyelwa ezabelweni zabomdabu, nokususwa kwabantu abansundu ezindaweni ezisondelene namadolobha.)

Kulo mdlalo osihloko sithi *Kwake Kwaba Nje* kaNxaba (1997) kuvezwa abantu abansundu bekhathazekile emphefumulweni, imimoya yabo yephukile ngenxa yesinqumo sikahulumeni mayelana nokuthi uzobasusa kule ndawo osekuneminyaka behlala kuyo. Lokhu wayezokwenza ngendluzula ngoba wayengabakhathalele abantu abansundu. KuNxaba (1997:01) sithola livezwa kanje leli xhala:

UBuhle: (Ucweba izinyembezi emehlweni)

O! Yeka amandla esambane sona

esimba umgodi singawulali!

Le nto ingukusebenzela emuva

okwenkukhu. Amandla ethu

angaka!

Isizathu esenza uBuhle agcwale izinyembezi emehlweni ngukuthi ubona indlu yakhe asanda kuyiqeda ukuyakha ngokuciciyela okukhulu nemali bengenayo, isizodilizelwa phansi ilo hulumeni ofuna ukubasusa ngenkani lapha endaweni yabo eMakholweni.

UWilson noRamphela (1989) babuchaza kanje ubuhlungu bokususwa ezindaweni:

Forced removals have had devastating consequences for individuals, families and communities, adding more stress to lives that were already precarious.

(Ukususwa ngenkani kube nemiphumela ehlasimulisayo kakhulu kubantu, imindeni nemiphakathi, kwaphinda kwanezezela ingcindezi ekuphileni obekuvele kuyingciciyela.)

Lokhu kuveza isimo sombusazwe esasiphendula abantu abansundu isambane sona esamba umgodi sangawulala ngenxa yokulahlekelwa izindawo zabo. Lesi simo sasikhomba ingcindezelo eyayidla lubi ngenxa yenqubomgomo kahulumeni wabamhlophe. Le nqubomgomo yayisekelwa umthetho owowubizwa ngokuthi i*Group Areas Act* ka-1950 njengoba kuvelile ngenhla.

Lo mthetho uSibiya (2003:189) uwuchaza kanje:

The notorious Group Areas Act was one of such inhumane laws that resulted in many Africans being displaced and forcibly removed from their areas of birth to pave for white settlements.

(Umthetho ongalungile owawubizwa nge*Group Areas* ongomunye wemithetho owawungenabo ubuntu ngokuba nomphumela okubenza

ondinga sithebeni abantu abansundu ngokususwa ezindaweni zabo
abazalelwa kuzo ukuze bavule izikhala zokuba kwakhe abamhlophe.)

Izimbongi zazikuqhaphelisisa ukuhlukunyezwa kwabantu abansundu yingakho nje lokhu
kugqama enkondlweni kaMasuku (1973:68) esihloko sithi “Umkhuleko Wesigqili” eseqoqweni
Uphondo LukaBhejane. Nangu ethi:

Ekuhluphekeni kwethu.
Ekudabukeni kwethu,
Ezinyembezi zethu,
Nasezinhlungwini zethu
Iyovela impendulo:
Nkosi, lond’ abantabakho,
Bakhulul’ ebugqilini,
Bakhulule ejokweni,
Ejokweni lobunzima.
Gqabula amaketanga
Abathumbi nabaphangi.

Kule nkondlo uMasuku (1973) wayeveza ukukhononda mayelana nokuhlushekiswa kwabantu
abansundu ngokususwa ezindaweni zabo. UMasuku (1973) lokhu wayekushiswa isimo
sokugqilazwa kwabantu abansundu esasizolandela ngenxa yokusubuswa ezindaweni zabo
ababephila kangcono kuzona.

Umzabalazo wokusubuswa ngenkani kwabantu baseMakholweni waba nezigameko zokubulawa
kwabantu ngokuntshontshwa. Abantu ababehlelwa yilo mshophi yilabo ababetshengisa ukuba
nenkani mayelana nokuthuthwa kwabo bemphonsela inselelo uhulumeni. Naye uhulumeni lokhu
wayekwenza ngenhloso yokusabisa nokushabalalisa amathemba kubantu abansundu,
nokucoboshisa labo ababesafuna ukuvusa ikhanda. UNxaba (1997:30) ukuveza lokhu kanje:

Mancinci: Kahle bo Buhle! Namanje
akukakabikho mkhondo walutho
olumayelana nokudutshulwa
kukababa uMngoma ebusuku?

Indlela eyayisetshenziswa abamhlophe ukususa abantu abansundu ezindaweni zabo
yayihambisana nondlame. Lokhu kuyagqama enkondlweni kaKhumalo (1995:48) esihloko sithi
“Inkulankula” eseqoqweni elisihloko sithi: *Uzwathi LwabeNguni*. Uzwakala ethi:

Zangen’ ezembokod’ ebomvu!

Kwakhala guzu, kwakhala maguduveyisi,
Kwakhala nkalivasi, kwakhala sambokwe.

Bazithela ngamabhansi namankentshane,
Bazifusa ngomsizi kwancan' indawo
Zaze zayolahlwa kwelaBetswana....

Kule nkondlo uKhumalo uveza izimo ababebangaphansi kwazo abantu abansundu uma besuswa ezindaweni zabo beyolahlwa lapho bengazi khona. Lezi kwakungezona nje izimo ezazakhiwa izimbongi emhlabeni wemiqondo yabo, kodwa kwabe kuyizimo ezazenzeka ezinye bezibona zenzeka phambi kwabo.

Lesi simo sengcindezelo esahlukumeze abantu abansundu sadala ukuba bagcine sebegcwele ukwesaba ngenxa yokuthi uhulumeni wayenesihluku kulabo ababemphonsela inselelo mayelana nokuthuthwa kwabo emhlabeni wabo. Bagcina abantu abansundu bengasazi okumele bakwenze ukuze bathole inkululeko.

Sithola isimo esifanayo futhi endabeni emfushane kaSibiya (2015) esihloko sithi “Ogandaganda” lapho eveza indaba yokususwa kwabantu ngenkani endaweni yabo. Kule ndaba siyavela isimo sokwefana mayelana nomuzwa wokuhlukunyezwa ngukususwa ngenkani endaweni abantu abayakhele nasenesikhathi behlala kuyo. Lokhu kuthinta kakhulu ukukhalela impahla kanye nezindlu zabo abantu abazakha kanzima.

USibiya (2015:37) lokhu ukuveza kanje:

Bazobhidliza, bacekele phansi konke lokhu. Konke lokhu akusebenzela kangaka. Labo gandaganda bazobhidliza konke ayekujulukele ethi kuyomlethela ukuphumula kwengqondo.

Uma siwelela emunxeni wezinkondlo uNgcobo kuNtuli (1975:84) kwenye yezinkondlo zakhe ethi “Ngokuwa Kwamathemba” uyakuveza ukushatshalaliswa kwamathemba empilo yabantu abansundu ngenxa yakho ukususwa ngenkani ezindaweni zabo: nangu esethi:

Okwendoda eyatshal' isithelo

Sahlumela sakhula,

Safufusa saqhakaza,
Sahlosa safumbatha,
Sesincwaba kwez' isiphepho
Saqothula konke ngoshaba.

Kule nkondlo kuyavela ukukhala kwembongi mayelana nokuhlukunyezwa kwabantu abansundu ngokususwa ezindaweni zabo. Sithola umunyu ofanayo enkondlweni kaNgema kuMaphumulo (1991:59) esihloko sithi: “Wo, Okwethu”:

Yek' okubunjiwe ngokubhidlika,
Okukhulunyiwe ngokuphikiswa,
Okuntulayo kuyachakiswa,
Kazi Baba sisenayo indawo?

Umlando uveza ukuthi uNgqongqoshe uHertzog wethula umthetho owawubizwa ngokuthi yi-*Native Trust and Land Act* we-1936. Lo mthetho wakha okwakubizwa ngokuthi yi-*South African Native Trust* okuyiyona eyayivumeleke ukuthola umhlaba. Yingakho nje yaphenduka umnikazi obhalisiwe kuzo zonke lezi zindawo ezaziyzabelo njengendawo yaseMakholweni. Kukhona nenkosi uMaduna lapha okuyiyona eyisichuse nje esibekwe nguhulumeni futhi esingabavikeli abantu baso njengoba besusa ngenkani nje.. Kulo mdlalo uNxaba (1997:11) uveza ukungahlonishwa kwabantu abansundu nguhulumeni wabamhlophe, ukungawakhathaleli amalungelo nokuthatha izinqumo ngaphandle kokubonisana nabo:

Maduna: Uhulumeni uthi umhlaba wonke
ngowakhe. Ngisho noma ngabe uhlezi kuwona,
kusengowakhe. Awunalizwi-ke entweni yakhe.

Kuyacaca ukuthi yisona sizathu lesi esazenza uhulumeni azenzele umathanda, akwazi ukususa ngenkani abantu ezindaweni abahlala kuzo ngoba vele abanazwi, abanamhlaba. Le ngcindezelo yabahlukumeza kakhulu abantu ababengazi ukuthi ikusasa libaphatheleni ezweni lokhokho babo ngoba uhulumeni wayengase ayishintshe ngomzuzwana nje impilo yabo ngokubasusa endaweni ngaphandle kokubonisana nabo.

Ngesikhathi sokususwa kwabantu uhulumeni wabamhlophe wahlongoza isenzo esinesihluku nokudicilela phansi isithunzi somuntu onsundu mayelana namathuna ngokuthi uzokuwamba onke amathambo awo awahlanganise, bese eseyowagqiba ndawonye lapho abantu babezothuthela khona. Okwagcina ngakho ukwenzeka ngokuba ambe umgodi omkhulu wabe esewagqiba ndawonye (UNxaba, 1997:19). Uhulumeni omhlophe wayazi ukuthi amathuna abalulekile ngoba ayintambo yokuxhumana enganqamuki ehlala njalo ixhumanisa abanganeno nabangaphesheya kwethuna. Isizathu ukuthi liyindlu lapho kulele khona abegazi labo abathandiweyo. (Gough kuMaini,2000:01).

Nakule ndaba kaSibiya (2015:37) ethi *Ogandaganda* iyavela indaba yamathuna nokubaluleka kwawo. Lokhu kugqama lapho uShabane ewavakashela emva kokukhala ngenxa yakho njalo ukuthi bazosuswa ngenkani endaweni yabo.

UMasondo (2006:933) ubeka kanje ngabantu abangasekho okwenza amathuna abo abaluleke:

African people centred their arguments on the respect of the dead. They argued that the respect of the dead was important way of showing signs of respect to leaders who lived a good life.

(Abantu abansundu bazinzisa imibono yabo mayelana nokuhlonipha abantu abangasekho. Bagomela ngokuthi inhlonipho yabangasekho ibalulekile njengendlela yokutshengisa izimpawu zenhlonipho kubantu abadala abaphila kahle ngokuziphatha ngenhlonipho.)

Ngakho-ke ukungahlonishwa kwamathambo okhokho babo namathuna alele kuwo kuyayihlukumeza imiphakathi yabansundu abasuswa ngenkani kule mibhalo.

KuNxaba (1997:52) kuyavela ukuthi abantu abansundu abanamizi nazindlu okungezabo ngoba abamhlophe babaphucile konke lokho. Yingakho nje sebelala ematendeni asimo sawo asimukeleki siyahlukumeza ngenxa yokushisa emini nasebusuku; ayabanda ebusika emini nasebusuku. Uma kunomoya umsindo uba phezulu abantu bangakwazi ukulala. Kule ndawo abakwazi ukutshala ngoba umhlabathi wendawo entsha awunampilo ngakho ayikho into ewukudla engamila. Abakwazi nokuqhubeka nokufuya ngoba utshani bakhona abukho esimeni sokondla imfuyo ngoba obumilile emhlabathini; buyiziqinti ezibhashile, nazo ezithe gqwa gqwa.

UMashele noQobo (2014:02-03) lesi simo basicubungula kanje:

The marginalization of natives in South Africa could not be secured without their total economic disempowerment. This meant the natives had to be deprived of their means of livelihood in order for them to be transformed from their conditions of self-sufficiency into purchasable and exploitable labour.

(Ukukhishwa inyumbazana kwabantu abansundu eNingizimu Afrika kwakungeke kwaqinisekiswa ngaphandle kokuncishwa kwabo ukundlondlobaliswa ngokomnotho. Lokhu kwakusho ukuthi abantu abansundu kwakufanele baphucwe indlela ababeziphilisa ngayo ukuze baguqulwe esimeni sokuzimela bafakwe ekubeni yizisebenzi ezithengwayo nezixhashazwayo.)

Lesi simo esasakhiwe ngendlela yokubaphoqa abantu abansundu ukuba baphenduke izisebenzi zabamhlophe. Lokhu bakwenza ukuze bahole lolo badlana bese bekwazi ukuthenga ukudla, hhayi ukukukhiqiza ukudla. Ngokwenjulalwazi yeMaksizimu, lesi senzo sikahulumeni wabamhlophe sachamusela iphuzu lamakilasi amabili. Elokuqala lithinta abamhlophe ngokuba nezindawo ezikhiqizayo, elesibili limele abantu abansundu abaphoqhwa yisimo sokuba badayise ngamandla abo. Lesi simo sayishintsha impilo yabantu abansundu ngokungenhloso yabo. Kuzokhumbuleka ukuthi abantu abansundu babengathembele ekusebenzeleni omunye umuntu ngoba babezifuyele belima. Manje konke lokho sekushabalele ngenxa yemithetho eyabaphuca umhlaba onenhlabathi evundile lapho ababekwazi ukutshala khona bakhiqize ukudla, bagcine nemfuyo yabo. Indawo abakuyo ayibavumeli nangenxa yobuncane babempitshene kuyo.

Ngasohlangothini lwezinkondlo sithola uDumisa enkondlweni yakhe ethi “Umthandazo Woxolo” eseqoqweni elithi *Isibuko Senhliziyo* kuNyembezi (1981:88), ekhononda ngokweswela komuntu onsundu:

Lapho ngihlezi ngingumhlambi ezweni
Lapho umuzi nezwe ngingenalo okungelami
Lapho umfowethu wezilwandle engishiya nginoqhuqho.

Lapho izithukuthuku ziphelela oboyeni,
Nalapho ngihambis' igolide ngizuze isenti
Lapho konke engikushoyo kuthiwa ngumshokobezo,

UDumisa lapha uveza isimo sobuze kubantu abansundu ngenxa yokuphucwa umhlaba ngabantu abamhlophe. Lokhu kuyagqama enkondlweni uma ebeka ngokuthi lapho “umfowethu wezilwandle engishiya nginoqhuqho.” Konke lokhu bekwenza ngokushaya imithetho evuna isenzo sobusela. Uphinde uDumisa aveze ukuxhashazwa kwabantu abansundu njengoba enkondlweni kuvela ukuthi izithukuthuku zabo ziphelela oboyeni. Lokhu kuchaza ukuthi ukusebenza kwabo babengaholi lutho. Ayisaphathwa ezimayini ezithinta umnotho wezwe kodwa abantu abansundu babehlelwa amasenti; ukukhononda kungasizi ngoba kwakuhumusheka ngokuthi bayashokobeza.

Uma sibuyela kuNxaba (1997:68) kule ncwadi ethi *Kwake Kwaba Nje* uveza ukuthi ukuhlala kwabantu kanje ematendeni kugcina sekwakheka isimo sengxabano kubantu akade bezwana ngenxa yezimo ezivumela esinye isimo senzeke ngendlela yokuthi singakwazi ukulawuleka.

UNarisisimulu (1998:33) ufakazela lokhu kanje:

When people were summarily relocated, family units were threatened, extended family and friendship network were shattered and long established communities were destroyed.

(Ngesikhathi abantu bethuthwa ubunye bomndeni babuba sengcupheni,, indlela yokuxhuma kwemindeni nabangani yayibhidlika kuchitheke nemiphakathi esineminyaka ikhona.

5.2.2 UKUKHOSELA EMAPULAZINI

Abantu abansundu baphenduka oziyantunta emveni kokuba sebesusiwe ezindaweni zabo. Nesimo sokuhlala ematendeni emva kokuba sebesusiwe ezindaweni zabo sabaphoqa ukuba bakhosele ezindaweni zamapulazi abamhlophe ngokuba yizisebenzi. Lokhu babekwenza ngenxa yokuncenga indawo yokuhlala. Yilapho-ke abantu abansundu baphila khona impilo enzima ngokugqilazwa emapulazini abelungu. Okusho ukuthi abantu abansundu babephathiswa kuhle kwezilwane, bengabukwa ngehlo lokuba ngabantu ngokuphelele. Lokhu kugqilazwa kwabantu abansundu emapulazini uKubheka (1988) ukuveza kahle enovelini esihloko sithi *Ulaka LwabaNguni*.

Uma sibheka le noveli ngokwenjulalwazi yeMaksizimu kuyavela ukwakheka kwamakilasi amabili, elidayisa ngamandla alo okungabantu abansundu ukuze baphile, nelenza inzuzo ukuze linothe. Njengoba abantu abansundu babegqilazwa emapulazini ngenxa yokuntshontshwa komhlaba wabo ngabamhlophe ngodlame, bona basala bencela izithupha. UKubheka uveza impilo yokugqilazwa kwabantu abansundu njengezisebenzi emapulazini abamhlophe. Abantu abansundu bamelwe kule noveli uMkhize noMaGumede mayelana nempilo yokucindezelwa ngokugqilazwa nokuxhashazwa ngenxa yokuswela indawo yokuhlala.

Izimbongi zazikuqaphela ukuhlukumezwa kwabantu ngabamhlophe emapulazini. Lokhu kuyagqama enkondlweni kaMaphanga kuMsimang eqoqweni elisihloko sithi *Intwasahlobo* (1982: 72), inkondlo kaMaphanga isihloko sithi “Baphi Abangaziyo Na?”:

Wo! Lafa elihle kahulu,
Lafa elikaMjokwane kaNdaba.
Nosemsamo selimphonse emnyango
Lathatha osemnyango lamphons' emsamo.
Lithatha oseng' izinsengakwazi
Wasenga izigqala zodwa.
Yimina lona okulolu gwadule?

Lapha uMaphanga uveza ukuthi izinto zase zibashintshele abantu abansundu ngenxa yengcindezelo; obekade engaswele lutho wagcina esehlupheka.

Isimo esisithola kule nkondlo siyefana naleso esisenovelini kaKubheka esiphawule ngayo ngenhla lapho eveza khona uhlaka lwenhlalo oluphakamisa umzabalazo wekilasi ngokwamazinga empilo angalingani phakathi kukaMkhize noMaGumede abayizisebenzi zasepulazini ezingafundile nezimpofu kanye nomninipulazi ofundile onodedangendlale wendawo eyipulazi emkhiqizela umnotho. NgokukaKarl Marx noMax Weber (Seekings 2003:05) ikilasi lihluma endabeni yokuba notho kanye nokulawula okuhlonza ubudlelwane ngasohlangothini lomkhiqizo. Kule noveli amakilasi athinta izisebenzi zasepulazini ezidayisa ngamandla azo, bese kuba ngumnikazi wepulazi onomnotho okuyipulazi.

UKubheka (1988:02) ubeka kanje:

Yipulazi lomlungu leli; ungathi ufulela ube ufuza uma kubonakala ukuthi unoshiki nenkanyana. Abafuna ukuhlala bathobela umthetho kwaphela. Bayagijima uma bethunywa. Angithi uncenge inxiwa!

Sithola isimo esifanayo enkondlweni kaRikhotso kuMsimang (1982: 89) esihloko sithi “Amadlelo Amabili”:

Bheka amadlelo amabili!

Leli liluhlaza cwe,

Kudla izinkomo ezimhlophe

Bheka zikhuluphele kanjani!

Leliya lome qha!

Wugwadule olinamatshe,

Kudla izinkomo ezimnyama

Akunamthunzi zishiswa yilanga.

Uma ehlolisiswa uRikhotso ngokwale nkondlo engenhla uthi ukucindezelwa kwabantu abansundu kwadala amakilasi amabili. Ngakho-ke ubudlelwano obugqamayo phakathi kwala makilasi ngokuxhaphazana (Seekings, 2003). Lo mqondo wokuxhaphazana uyinhlanganisela ngokwesihlaziyo sekilasi kubalandeli beMaksizimu. Umthelela omkhulu wokuxhaphazwa ulethwa ngokungalingani ngokwempilo, njengoba izisebenzi zasemapulazini ziyahlupheka azifundile azinandawo yokutshala ngoba umhlaba ezakhe kuwo akumili lutho. Kanti umninipulazi yena ufundile futhi unothile njengoba enkondlweni kuvela ukuthi kwelakhe idlelo kuluhlaza cwe njengoba kudla ezimhlophe zekhethele. Yingakho nje imbongi ithi zikhuluphele ngoba umninipulazi ucaphuna kusale.

UTerreblanche (2002:06) ubeka kanje ngokucwaswa kwabansundu:

The colonial powers marginalized Africans in mainly three ways: firstly by creating political and economic power structures that put them in

privilege and entrenched positions vis-à-vis the indigenous population groups, secondly by depriving indigenous people of land, surface water, and cattle, and thirdly, by reducing slaves and indigenous people to different forms of unfree and exploitative labour.

(Iziphathimandla zobukoloni zakhipha inyumbazane abantu abansundu ngezindlela ezintathu: okokuqala, ngokwakha izinhlaka zamandla ezipolitiki nawezomnotho ngokuzibeka esimeni esingcono kunabantu bendabuko kuleli, okwesibili ngokuncisha abantu abansundu umhlaba, amanzi kanye nemfuyo, okwesithathu ukwehlisela abantu abansundu ebugqilini kanye nokubenza izisebenzi ezixhashazwayo.)

Enovelini ethi *Ulaka LwabaNguni*, ukuhlala emapulazini kuhambisana nokuncikiselwa okusho ukuthi ungaxoshwa noma yinini. Phela indawo ngeyomlungu, yingakho uMkhize engakwazi ukwakha ngokukhululeka. Yingakho nje nesimo sokwakhiwa kwazo izindlu sigqamisa khona ukuthi umthwalo usobhokweni noma ngasiphi isikhathi. Yize enazo izinkomo uMkhize kodwa azifiki ngobuningi kwezeBhunu elingubasi wakhe ngoba ukwanda kwazo kunomkhawulo ngoba akanamhlaba. NgokweMaksizimu, isizathu ngukuthi ubudlelwano obuphakathi kukaMkhize noNkovana iBhunu elingumnikazi wepulazi bakhelwe phezu kokuxhashazwa. Yingakho nje umnikazi pulazi kahle ngakwezomnotho ngenxa yokuba namapulazi amabili. Isizathu esenza abe namapulazi amabili yingoba imithetho kahulumeni wabamhlophe, ikakhulukazi we-*Native Land Act* we-1913 wawuvuna bona ngasohlangothini lomhlaba.

Sikhulu isihluku okwakuphathwa ngaso abantu emapulazini. UNxumalo (1965:47) usiveza kanje enkondlweni ethi “Zishayele”:

Ilanga lizwiwa nguwe
Kuphela ngoba nguwe
Umntu, zilwane lezi;
Lungisa kahle isigqoko
Sakho ngoba lithanda
Ukuba libana kuwe –
Ziyazenzisa lezi zinkabi akushisi.

Kule nkondlo uNxumalo uveza ukuhlushwa kwabantu abantu abansundu ababiza ngezinkabi ezishayelwa ngumlungu. Zivezwa zingenagazi ngakho zingazweli njengaye. Nelanga leli

elibhadlayo ezisebenza kulo zona kuthiwa ziyazenzisa uma zithi zikhathele. Imbongi iyasiveza isithombe sokuthwala kanzima kwabantu abansundu. Umlungu ufake isigqoko ngoba ekhala ngalo ilanga. Lapha imbongi ithe iveza ukukhalaza kodwa yakucashisa ngokuthi igigiyele futhi isebenzise izingathekiso. Lesi singathekiso sisetshenziswa ngenhloso yokungabhali kuqondwe ngqo ngoba isimo sasimanzonzo lungafakwa kuhulumeni wengcindezelo lubuya nodaka.

Uma sibuyela enovelini ethi *Ulaka LwabaNguni* kuyavela ukuthi izisebenzi kwakufanele kucace ukuthi ziyamthobela ubasi. Osekusolakala ukuthi akasamhloniphi umlungu njengenkosi yakhe wayebekelwa umgoga ukuze agcine ejezile. UKubheka (1988: 62) ukuveza kanje lokhu:

Kwathi ukuba ambone amaBhunu ukuthi useqabukile kwasho laba linye lathi “*Slan die verdoemde blikskotel*” kwaba ngelinye ngapha lathi “*Donner die bliksem se kaffer.*” Wo amngenela umntanomuntu eshintshana ngaye. Ayengamshayi ayemebula ngezinsilane.

Lesi simo sokuhlukunyezwa kwabasebenzi basemapulazini izimbongi zazikuqaphela njengoba kugqama enonkondlweni kaMasuku (1973:65), esihloko sithi: “Ensimini Yebhunu”. Nangu esethi esitanzeni sesine:

Qeng! Qeng! Qeng! Qeng!
Hlakulani lolu khula!
Ningamavila? Wo, he!
Ngonishaya! We, mame!
Lasho iBhunu, Nkosi yami
Thwaxu! Yakhala imvubu,
Vathu! Yaphinda imvubu,
Yo! Yo! Bakhal abafana.

Lokhu kwakuwuphawu lwemiphumela yengcindezelo ehambisana nokuphathwa njengesilwane emapulazini. Ukushaywa kukaMkhize ngamaBhunu kwakuzinkomba zemiphumela yendlela abantu abansundu ababephethwe ngayo ngenxa yengcindezelo. Lokhu kwakuchaza ngokusobala

ukuthi abantu abansundu indlela ababebukwa ngayo ngabamhlophe yayincike kakhulu ekutheni bayizingane zabamhlophe kungakhathalekile ukuthi umdala noma umncane kwakufana nje.

Yingakho nje uMasuku ekugqamisa enkondlweni yakhe ethi “Ensimini Yebhunu” ukuthi empulazini kwakusebenza wonke umuntu owakhe epulazini.

Ezwakala esitanzeni sokuqala esethi:

Qeng! Qeng! Qeng! Qeng!

Nansi insimbi iyakhala!

Vuka, mfana! Shesha , mfana!

Vuka ntombi! Vuka nsizwa!

Vuka bhungu, nawetshitshi!

Woza ndoda! Nawe mfazi!

Nant’ ukhula lubhokile!

Lihlumile ensimini.

Yingakho nje izingane zezisebenzi zasepulazini zazinganikwa amathuba okuya esikoleni ukuze zifunde. Okukhulu kunakho nonke zazifuneka ukuba zilandele abazali bazo ekubeni iziboshwa zokuhlupheka, ngokuba zisebenze nazo epulazini uma sezikhulakhulile. Lokhu kwakuchaza ukuthi abantu abansundu babengabukwa ngabamhlophe njengabantu okungafanele nabo babe nolwazi lwencwadi. Inhlosongqangi kwakubahluphekisa ukuze bahlale njalo bethembele kumlungu ukuze baphile impilo nabo engathi shu (UKubheka, 1988:23).

Imbongi uMhlongo kuMsimang (1982: 65), uyasiveza isihluku sokugqilazeka kwabantu abansundu ngenxa yokungabi namhlaba enkondlweni ethi “Laba bantu Bayakhala”:

Njalo ngibabona belila,

Bedlinza ngobusuku bungedluli,

Betitinywa bemiswa ngezindonga.

UMhlongo lapha uveza ukuthi abantu abansundu babexhashazwa ngokushaywa bebadala ngabamhlophe. Ngisho sebeshayiwe bayaqhubeka nokuhlala ngoba bengenandawo

abangabalekela kuyo. Kanti uGcumisa kuMsimang (1982:75) enkondlweni ethi “Esilulwini” simuzwa ethi:

Namuhla sengiyaluz’ esilulwini okwempaka,
Kungabe kungcono ukuba nampakana leyo
Ngiyayazi ngoba nokufunda kuyo bengizolinga.
Sebe ngiyathe ngiyazejwayeza akwejwayeleki.

NgokukaGcumisa ipulazi lifana nesilulu nendaba yokuphuma ayikho ngoba base bengenawo umhlaba owawuzobaphilisa. Yiso lesi simo esagcina sesihlumisa inkolelo yokuthi yimfundo yaseNtshonalanga kuphela eyayingabasiza ukubhekana nesimo sengcindezelo ngokubakhulula emakentangeni obugqili kube namathuba angcono. Kwakucaca nokho ukuthi yiphupho elingenakufezeka leli.

Lesi simo siyagqama enovelini kaMngadi (1996) esihloko sithi *Asikho Ndawo Bakithi* njengoba izingane kwakufanele ukuba zilandele abazali bazo ngokuba zisebenze nazo epulazini uma sezikhulakhulile. Uma kungenzeki lokhu, imiphumela yayiba mibi impela ngoba nokuxoshwa kwakuba lula. NoDubazane wehlelwa yilowo mshophi ngokwenqaba ukuqhubeka nokusebenza isithupha. Lokho kwaphetha ngokuba uxoshwe nomndeni wakubo. Lokhu kwakuluphawu lokungakhathalelwa kwempilo yomuntu onsundu njengomphumela wengcindezelo.

UMngadi (1996:01) lokhu ukuveza kanje:

Imithwalo yakwabo yayijikwe emgwaqeni ngemuva kokuba yena enqabe ukuqhubeka nokushaya isithupha wayeseyozifunela umsebenzi esilungwini, eThekwini.

Konke lokhu kuyizibonelo zemiphumela yengcindezelo engokobuhlanga eyayenza ukuba abantu baphiliswe kanzima emapulazini. Umuntu okhosele epulazini kwakumcacela ukuthi izimo zakhe kazisoze zashintsha. Kwakuphakathi kokuthi uyaxoshwa noma ufela khona epulazini ehlupheka.

5.2.3 UKUKHOSELA EMALOKISHINI

Emveni kokuba abantu abansundu sebesusiwe ezindaweni ababekade behlala kuzo kamnandi ngokuthula, bayohlaliswa ematendeni into eyayingaziwa ukuthi iyoba isikhathi esingakanani. Abaningi bagcina sebephelela ezindaweni zasemapulazini njengoba kuveziwe ngenhla abanye baphelela ezindaweni ezisemalokishini asondelene namadolobha. Kungesibona kuphela ababesematendeni ngisho nalabo ababehlala emapulazini nabo bathutheleka kuzo izindawo zamalokishi ngenxa yokuhluleka ukumelana nokugqilazwa. Nakhona kulezi zindawo kwakungelula ukuthola indlu ngoba kwakunemithetho eyayilawula ukuvumeleka komuntu onsundu ukuba athole indawo yokuhlala.

UDelderblom noKok (1994:07) bebekanjanje:

Pass laws made it illegal for many black people to live in the white cities.

(Imithetho yamapasi yenza kwangaba semthethweni ukuhlala kwabantu abansundu emadolobheni abamhlophe.)

Yingakho abanye babo bagcina ngokwakha imijondolo eyayiba ngomakhelwane nezindlu zasemalokishini. Lokhu kuyagqama kahle enovelini kaMngadi (1996) esihloko sithi *Asikho Ndawo Bakithi* ebheka imiphumela yokuhlukumezeka kwabantu abansundu ngokungayitholi indawo yokuhlala kanye nalabo ababehlala emalokishini nasemijondolo ngenxa yesimo sengcindezelo. Lokhu kwakugqamisa izinga lokungalingani komphakathi.

UBerggren (2016:35) ebekanjanje mayelana nokungalingani:

Social stratification is used to describe inequalities between individuals or groups within a society. A society can be studied according to the stratification, eg wealth and education. The stratum is hierarchical, with the more favoured on the higher levels and the less privileged on the lower levels. Wealthy people can be ranked as better than the poor. White can be ranked as better than Black (Berggren 2016:35).

(Umkhakha wenhlalo uyasetshenziswa ukuchaza ukungalingani phakathi kwabantu noma amaqembu emphakathini. Umphakathi ungacutshungulwa

ngokomkhakha, isibonelo ingcebo nemfundo. Umkhakha uyiladi elinabakhathalelwe phezulu bese kuba abancishwa amathuba phansi. Abantu abacebile bangahlonzwa njengabangcono kunabahluphekayo. Abantu abamhlophe bangahlonzwa njengabangcono kunabantu abansundu.)

Nakhona emadolobheni abantu abansundu babethwala kanzima ngenxa yezimvume ezazifuneka ngoba izindawo zokuhlala babengenazo. Ukungabi nayo imvume kwakuba ukuphelela ejele. Naye uDubazana uvezwa ehlelwa yiso lesi simo. Kwakufuneka imvume yokuba sendaweni yasedolobheni. Ekwehleni kwakhe enyuka efuna umsebenzi wayeseboshwe kaningana, bese esendelwa eFilidi okwayinkantolo yangakubo eyayibhalwe epasini.

Sithola isimo esifanayo nalesi enovelini kaMngadi ethi *Ifa Ngukufa* apho kuvela uMbongeni ecoshwa ngamaphoyisa futhi esazomcosha kaningana njengoba kwakwenzeka nakuDubazana, ngemuva kwalokho amethwesa elokunyathuka edolobheni engenazimvume zakhona. Kuphinde kuvele ukuthi ijele laliya ngokuya nje limejwayela uMbongeni ngoba noma ezama indlela ekahle yokuziphilisa ngokudayisa, amaphoyisa asalokhu emjaha ngenxa yakho ukungabi namvume yokuba sedolobheni. Isihluku sendaba yemvume uMngadi (2001:09) usiveza sihaqa ngisho izingane. Lokhu kuyagqama ngesikhathi amaphoyisa ebhadama ebopha indodana kaMbongeni edolobheni elekelela abazali bakhe ngokudayisa. Waze wadedelwa enkantolo yazingane.

Lesi simo esenje u-Egudu (1978:41) usichaza kanje:

The painful reality of the situation is that the landowners, the natural inhabitants are turn into strangers, and the strangers in South Africa have become landlords.

(Iqiniso elibuhlungu lalesi simo ngokuthi umnikazi womhlaba, ongumsinsi uphenduka isihambi, bese kuthi isihambi eNingizimu Afrika siphenduka umnikazi womhlaba.)

Indaba yezimvume yayibamise kabi abantu abansundu ngoba babengenakho ukukhululeka. UMngadi (2004) lokhu uyakuveza kule noveli esihloko sithi *Iziboshwa zothando*. Lapha kuvela abantu abansundu bephuma emahovisi kwaMbilakhahlela akuPitimani kumnyama amehlo benenzululwane, ngenxa yokuthi emapasini abo sebegxotshelwe izitembu ezibaxosha edolobheni. Lokhu kwakusho ukusendelwa emaphandleni lapho beqhamuka khona. Abanye yize

sebezitholile izimvume zokusebenza edolobheni kepha abaze bafanelwa ukuqashwa ngenxa yezifo zocansi athe uma udokotela ebahlola wazithola.

Kuphinde kuvele ukuthi abantu eNingizimu Afrika babehlukaniselwe izindawo okufanele bahlale kuzona noma bahambe kuzona emadolobheni. Lokhu kuyagqama enovelini kaMngadi (2004) esihloko sithi *Iziboshwa Zothando*, lapha ukuhlala ezihlalweni ezisedolobheni kwabe kuhlonziwe ngokobuhlanga. Kwabe kuhlonzwe ngokuthi kunezihlalo ezinophawu oluthi abamhlophe kuphela abahlala la esinye sithi abansundu kuphela abahlala la. Lesi simo sasihlala njalo siqashwe ngamaphoyisa, yingakho nje uMngadi (2004:09) eveza ukuthi uSayitsheni De Wet kade ehamba ehle enyuka nezitaladi zoMgungundlovu. Ngisho ukukhushulwa kukaSayitsheni De Wet kwaba yikho ukuqikelela ukuthi lo mthetho uyagcinwa. Isimo sokuqaphelisisa ukuhlukana kwezinhlanga kwaqikelelwa ngokuba izisebenzi zemisebenzi yoMphakathi zazisukumele phezulu ukuqongqothela izaziso ezihlalweni ezitobhini zamabhasi, ezindlini zangasese, eminyango yamahhovisi, ezinkantolo, nasemaposini.

Enovelini ethi *Asikho Ndawo Bakithi* kuvela imiphumela yesimo esasihambisana nomthetho esasicindezela mayelana nokufuna umsebenzi ezimbonini. Kwakufanele abantu abansundu basebenze emajalidini iminyaka emibili ukuze kutholakale isiphesheli sokusebenza ezimbonini. Nakhona lapho kwakungachazi ukuthi usungaba isakhamuzi saseThekwini.

UCilliers (awukho unyaka) ngakolunye uhlangothi ubeka kanje:

Pass laws made it illegal for many black people to live in the white cities. Their illegal status made it impossible for them to rent a house, so they often lived in a shack in the backyard of a friend.

(Imithetho kadompasi yenza kungabi semthethweni kubantu abansundu ukuhlala ezindaweni zabalungu emadolobheni. Isimo esingekho emthethweni senza kwabanzima kubona ukuqasha indlu, ngokwejwayelekile babeqasha emikhukhwini engemuva kwendlu kubangani.)

Emva kweminyaka eyishumi nanhlanu kwabe sekulungile ukubhalisa umuzi nawo oyofika emva kweside isikhathi.

Yingakho nje uMngadi (1996) kule ncwadi esihloko sithi *Asikho Ndawo Bakithi* eveza ukuthi yiso lesi simo esasibahluphekisa sibahlukumeze abantu abansundu ngenxa yokuswela indawo yokuhlala okwakuyizindlu okungezabo. Lokhu kuhlukumezeka kwakwenzeka ngaphansi kwesimo sokuqasha emzini yabantu. Ukuthula nenhlalakahle babengakutholi emiqashweni. Lokhu kwakwenzeka ngezindlela ezahlukene ngaphansi kwezimo ezahlukene. Konke ukuhlukumezeka ngokuswela izindlu uMngadi (1996) ukuveza ngokusebenzisa uDubazana. Lokhu okwakwehlela uDubazana kwakuyizimo abantu abaningi abansundu ababezithola bengaphansi kwazo ezindaweni ezingamalokishi eThekwini. Iqhinga alisebenzisile uMngadi (1996) kule ncwadi ukuphuma engena noDubazana emizini eyahlukene njengesiqashi ukuze sigqame isithombe semiphumela yengcindezelo empilweni yabantu abansundu.

UGelderblom noKok (1994:07) babeka kanje ngendaba yamalokishi:

In many instances families and societies have been torn apart through urbanization, aggravated by policies of apartheid.

(Izikhathi eziningi imindeni kanye nemiphakathi kuye kwaqhekeka phakathi ngenxa yokwenziwa kwezindawo amadolobha okubhebhethekiswa yizinqubo zobandlululo.)

Okwenza uDubazana athwale kanzima yingoba wanquma ukusondeza eduzane umndeni wakhe. Kanti ukube umndeni wakhe wayewushiye emakhaya kwakuzoba lula ngoba wayengafihla ikhanda ehlostela njengamanye amadoda. Umlando uveza ukuthi ukwenza kanje kwamadoda aganile ngokushiya amakhosikazi awo emakhaya kwakugcina sekudale izinkinga ngokuvamile ezikhahlameza umndeni ngokuba khona komasihlalisana ababegcina nabo sebakha esinye isimo somndeni, indoda igcine isinesithembuingaqondile. Yilesi sizathu esaholela ukuba uDubazana ashishinge nomndeni wakhe, ebalekela izinkinga ezingenasidingo.

UGelderblom noKok (1994) bananela kanje ngalesi simo:

As employment opportunities remained in the cities, many black people, mainly men, moved to the cities in search of work, leaving their families in the homelands. Separation of families created many social problems.

(Njengoba amathuba okuqashwa ayetholakala emadolobheni, abantu abaningi abansundu ikakhulukazi amadoda, bathuthuleka khona ngenxa yokufuna umsebenzi, beshiya imindeni emuva. Ukwehlukana kwemindeni kwadala izinkinga eziningi ngokwenhlalo.)

Isimo sezepolitiki sasihlelwe ngendlela yokuhlukanisa isisebenzi nomndeni waso. Yingakho nje ukuhlaliswa kwamadoda wodwa emahositela kwakufaniswa nokubasejele. Umehluko nje kwakungukuthi nje behlala emahositela bayahola njalo ukuphela kwenyanga lapho besebenza khona. Imiphumela yengcindezelo yagqama kubantu ababefana noDubazana ngokuhlukunyezwa ngomasitende. Isikhathi esiningi uMngadi (1996) uveza ukuthi kwakungahlukwana kahle phakathi kwesiqashi nomasitende.

Imiphumela yesimo sokuntuleka kwezindlu ngenxa yengcindezelo senza abantu abansundu baba ngosehla-senyuka nemithwalo ezweni lokhokho babo. Abamhlophe ngakolunye uhlangothi babenethezekile nemindeni yabo bekhomba ngophakathi. Izingane zabo zazikhula kahle ngaphansi kwesimo esikhululekile esiyochamusela ubuholi obuqotho nenhlalakahle enobuntu. Kanti ezabantu abansundu zazikhula ngaphansi kwesimo esincikiselayo esiyochamusela ubugqili nobugebengu.

Ngakolunye uhlangothi uMngadi (2001:08) kule noveli esihloko sithi *Ifa Ngukufa* uphinde aveze ukuthi inkinga yezindlu naseMgungundlovu yayikhona. Lokhu kuphinde kugqame ukuba uziyantunta kwabantu abansundu ngokuswela izindlu okungezabo. Lapha uMngadi uveza uMbongeni ebungaza uthando lomshado wabo omusha ngaphansi kophahla lwexhokovana ababeqashe kulo kwaMzizi, kwaMachibisa. Luphinde luvele futhi usizi lokuqasha. Konke lokhu kuqasha kwakudalwa ukuthi babengeke bakwazi ukuthola indlu e-Ashdown nakoSobantu ngoba babengenamagunya okuba yizakhamizi zalamalokishiyize uGatsheni wayeganwe intokazi yaseMgungundlovu esihlale iminyaka khona.

Ngokwemithetho yakoMbilakhahlela nakoMuhle ukuze uMbongeni athathwe njengesakhamuzi saseMgungundlovu njengoba wayeyisifiki nje, kwakufanele asebenze iminyaka eyishumi ebhalwe ngokusemthethweni kumqashi oyedwa. Yize ayesethathe intokazi yakhona eMgungundlovu eyayinamagunya njengesakhamuzi esasesihlale iminyaka, lokhu akusebenzanga ngoba uBongi unkosikazi wakhe uMbongeni ayesemlahlekele lawo magunya ngokushadela

emaphandleni. Amlahlekela ngenxa yokuba ngaphansi kwamalungelo omyeni ongenamalungelo. Lesi simo sagcina sesiwelela ngisho nasodabeni lokuthola ilayisense yokuzimela adayise amapetshisi ayesephile iminyaka ngawo. Ukwanda kwemindeni kwakubaphoqa abantu abansundu ukuba baphinde futhi bantunte befuna enye indawo yokuhlala. Yingakho nje uMbongeni uma esenomndeni waphoqheleka ukuba ashiye kwaMzizi wayoqasha ekotishini lakwaXulu wathola amakamelo amabili.

Inkondlo kaGumede kuNkabinde (1971:72) esihloko sithi “Intukuthelo” inale migqa:

Ndoda ndini yayibazele nay’ abantwana

Ingenazindlu zokubagcina nokubathukusa

Kodwa ihamba ngobuqotho nomyalo

Ukulalela kwayo kwayivimb’ intukuthelo.

UGumede lapha uveza isimo esasibhekene nabantu abansundu sokuswela indawo yokuhlala. Ngisho umuntu esenomndeni kwakunzima ngoba lwalungekho uzinzo lwempilo, ngenxa yokuba ngosehla siyenyuka nemithwalo.

Lokhu kuchaza ukuthi izingane ezazikhula kanje, zazingalitholi leli thuba elichazwa uMasondo (2006:931) kanje:

As children continue to grow in the village, they are then shaped in respecting people, and the concept of ubuntu becomes part of their life.

(Njengoba izingane zikhula endaweni, ziyalolongwa ekuhlonipheni abantu bese kuthi umqondo wobuntu ube yingxenye yempilo zabo.)

Nasendaweni yesibili ayithola uDubazana njengesiqashi kwaba khona ukuhlukumezeka. Lokhu kwagqama ngesikhathi uNyokana ethumela izigebengu ukuba zigcweleze uDubazana isiqashi sakwakhe. Lena kwase kuyinkomba yokuthi abantu abansundu babecindezelana bodwa ngenxa yokucindezelwa ngabelungu.

UMngadi (1996: 31) lesi simo usiveza kanje:

“Ungabe usakhuluma! Imali! Sheshisa”, kuqhuma impama kwakhala isibhakela. “Thula ukuklabalasa siwula somfazi!” NoMaZondi bamthula ngesibhakela.

Nakhona lapha kwaNyokana ukuhlupheka nokuhlukumezeka kwamphoqa uDubazana ukuba ayofuna enye indawo yokuhlala. Isizathu yingoba impilo yakhe yabe isilengele egodini. UMngadi lapha uveza imiphumela yesimo sengcindezelo esagcina ngokuphendula abanye abantu izilwane ngokubulala ukuze kutholakale imali.

Emalokishini lapha ingcindizelo yayisiphendule abantu amavila, izigebengu nezidakwa. U-J.C . Dlamini (1981:7) enkondlweni esihloko sithi “ Vila voco” uzwakala ethi:

Ngidondolozela ngoVila-voco,
Ngidondolozela ngegotshwa lokubulala,
Ngidondolozela ngogologo womlungu.
...
Ngisele nokuklabalasa kwenzondo,
Ngisele nokuklabalasa komona,
Ngiyichilo lemfaduko yomhlaba.

Kule nkondlo uDlamini ugxeke kakhulu ubuvila kubantu abansundu. Ugxeke ubugebengu kanye nokungena shi ezimbizeni zikaFaro; ikakhulukazi ugologo. Kuyezwakala nakule nkondlo ukusola kukaDlamini umlungu ngoba yimbangela yalokhu. Uthi konke lokhu kwenza ukuthi abantu abansundu bangagxili ezintweni ezizobaletshela impumelelo ebonakala kwezinye izinhlanga ezifana nabelungu namaNdiya. Yingakho nje noNyokana enovelini kaMngadi evela njengomuntu osegcina ngokuncela igazi labanye abantu.

UMngadi uveza ukuthi noma abantu babehlala kulezi zindawo ezingamalokishi, kodwa impilo yakhona yayinzima ngenxa yobulwane kubantu abansundu. Lokhu kugqanyiswa ngubuningi bezimoto ezimnyama eziletha izidumbu. Igama alisebenzisile uMngadi elithi zazithe ‘Chithi saka’. Lokhu kwakuzinkomba zempilo eyayinzima eyayibhekene nabantu abansundu. Ukubulalana kwase kwaba isinkwa semihla ngemihla. Phela ukuze abanye baphile kwakufanele kube khona abalahlekelwa yimpilo yabo. Isimo sengcindezelo sabe sihlalelwe ngayo le ndlela enesihluku.

UBester kuCilleir (akunalusuku) uveza umfanekiso wempilo yasemalokishini kanje:

One sees depicted in a colourful way the harsh realities of the township, the fragile houses, and the culture of violence.

(Okubonakalayo kuvezwa ngendlela egqamile ngubunjalo obuhlasimulisayo belokishi, izindlu ezingawa noma nini kanye nosikompilo lwendluzula.)

Sithola isithombe esifanayo enkondlweni esihloko sithi “Ukwenama Elokishini” ka-DBZ Ntuli kuNtuli noNtuli (1976: 33):

Kugubuzela umlalamvubu ogqekeza amaphaphu,

Ngikhwehlela ubugoklogoklo.

Ubusuku bugubuzela lo muzi ngengubokazi,

Ingubokazi emnyama sanzilo.

Wo, mntwana wabantu, phakamisa izinyawo.

Lapha uNtuli uveza isimo esibi ezindaweni ezingamalokishi ngenxa yempilo yobudlova abantu ababephilisana ngayo. Lesi simo sobudlova sasidalwa ukuthi uhulumeni naye wayebaphethe ngobudlova abantu abansundu futhi engazihluphi nhlobo ngokuqinisa ezokuphepha elokishini njengasezindaweni zabamhlophe.

Yingakho nje nomkaDubazana ebaleka ethatha isitimela ukuze ayovimba umnyeni wakhe ngoba naye wayezobulawa ngalelo langa ukuze kutholakale izimali zokuthi uNyokana aqhubeke nokuphila. Ngesikhathi sihamba naye umkaDubazana nabantwana isitimela, umxoxo uveza isimo sokungefani kwendawo yabantu abansundu kanye nesimo sasedolobheni lapho kuhlala khona abamhlophe. Uyawubuka uMlazi ukhanya ufiloza ngogesi abafiphazwa ikakhulukazi ukushunqa kwentuthu. Uyanyamalala uMlazi ngokuqhubeka kohambo, kuvele abedolobha ogesi abakhanya ngokugqamile.

Lesi sithombe esidwetshwa nguMngadi sizama ukuveza umphumela wengcindezelo owakha isimo sokungalingani eNingizimu Afrika. Siveza ukuthi kukhona abangcono ngokwempilo okungabamhlophe bese kuba khona abazukwazukwa yizinkinga nempilo enesihluku okungabantu abansundu. Ngesikhathi besesibhedlela uDubazana nomkakhe nezingane zabo,

saphinda sagqama futhi isithombe sobunjalo bendawo yabantu abansundu nempilo yokuhlukumezana yabantu abansundu abayiphila emalokishini bebodwa. Kwavela isimo sobulwane obuxakile.

Lokhu uMngadi (1996:43) ukuveza kanje:

Ama-ambulense ayengena engenile ekhala ubuhhawuhawu. Izimoto nje ezazingama-ambulense zazibangenisa ngesango nangeminyango yesibhedlela. Babeshayiwe abantu! Babegwaziwe! Babeklajiwe! Babehlahlelwe! Lonke unya lokuzwisa isintu ubuhlungu lwalwenziwe.

Bese kuthi uPato kuMasondo (2006:940) abeke kanje ngalesi simo sodlame:

The above challenges of abuse and violence in South Africa society are deeply rooted in the yearning of understanding that they are in relation to other human beings.

(Lezi zinselelo ezingenhla zokuhlukumeza kanye nobudlova emphakathini waseNingizimu Afrika zijule kakhulu kusilokozane sokuqonda ukuthi bona banobudlelwano nezinye izidalwa.)

UBerggren (2016:37) yena usichaza kanje isimo sasemalokishini:

Townships or locations are often used as an underdeveloped urban residential area on the periphery of a city. They were often built under apartheid for the Black population.

(Amalokishi izindawo ezazingathuthukile zihlala abantu abansundu zithokala ngaphandle kwedolobha. Lezi zindawo zakhiwa ngesikhathi sobandlulo zakhelwa abantu abansundu.)

Lesi yisimo esakhiwa nguhulumeni wabamhlophe ngenhloso yokukhiqiza isizwe esingenalo ikusasa. Isizwe esiyohlala njalo ngokuba izigqila zabamhlophe njengoba kwakuphuza unina wabantwana, kuphuza amadodakazi sekubhubha ngisho nabazukulu. Baphinda bamengama futhi ubunzima uDubazana ngenxa yemithetho yabanini bemizi ayefihla khona ikhanda njengesiqashi. UMngadi (1996:57) uveza umlingiswa uDubazana ezibalisela kanje:

Impela uma uyisiqashi usuke ungenalutho. Uma ngikhuluma kahle, kuwo wonke amakamelo esesike saqasha kuwo, siyaxhashazwa.

UMngadi uphinde aveze imiphumela yendlala esizweni esinsundu ngenxa yengcindezelo. Okugqamayo lapha ngukuthi inqubo yezepolitiki kahulumeni yakha isimo esenza abantu abansundu baziphathisa okwezilwane ngenxa yendlala eyayidalwa ukungasebenzi. Lokhu kukhanyiswa yindlela ababekhulula ngayo izingane ezazizibonela njengamachwane enyoka. UMngadi (1996:58) ukuveza kanje lokhu:

Nokho wezwakala umsindo ukudla sekudonsiswana ngakho kubangwa abazali nabantababo. Namapuleti ayebangwa ayephunyuka kwabanye akhale phansi. Abambona kahle ebaleka ethi uyodlula emjondolo, umthamo ugcwele umlomo, umfanyana owayesejahwa yiqulu lezingane ezamkhela zamkhwelela zimdondonya .ezinye zamqhoqhobala zipitshiza wona umthamo ezazilwa nokuwukhipha.

U-Opoku (1964:247) lesi simo usichaza kanje:

This unjust economic relation has plunged Africa further and further into crippling poverty and underdevelopment which has had adverse effects on its people.

(Ubudlelwano bomnotho obungenabo ubulungiswa bucwilise balicwilisisa izwekazi i-Afrika esimeni sobuphofu kanye nokungathuthuki okube nemiphumela emibi kubantu bayo.)

Buyavela lobu bubha nasenkondlweni esihloko sithi “Singomahambanendlwana” ka-LTL Mabuya (1985:15):

Ashwe! Okwethu kumahhadlahhadla mntanomuntu,

Ukuba akunjalo besohlalel’uteku lobuntu;

Siyekel’ukugqolozelana nenhlamv’ ebomvu,

Iphuma, iphakama iyoshon’ ibomvu kwelibomvu;

Sihlalelana namayezi nongcede bengapheli;

Kanti okwethu kunjani ntandane ngokungapheli?

Lapha uMabuya uveza isimo esimayelana nokungasebenzi kwabantu abansundu okwakugqama kakhulu emalokishini lapho okuphilwa khona ngemali. Yingakho nje nezingane zabazali abangasebenzi zibanga ukudla kanye nabo abazali bazo. Baphenduka omahlalela ngenxa

yokuntuleka kwemisebenzi. Ukugqolozelana nenhlamvu ebomvu okushiwo enkondlweni kuchaza ukuhlala kusukela ekuseni lize liyoshona ungenzi lutho. Lokhu imbongi ikubeka ngokuthi ukuba akunjalo bebezohlalela uteku lobuntu. Okuchaza ukuthi ukube abantu abansundu babesebenza babezokwazi ukuphila ngendlela enobuntu.

UMngadi uphinde ayiveze futhi impilo edabukisayo yabantu abansundu eyayibaholela enhlekeleleni yengozi abakwaDubazana ababeyibona kodwa bengayiboni abakwaMlangeni eyayidalwa ngabanye besilisa ababephuza nonina bezingane abase bezihlinzela ezibini. Okwenzeka lapha kwaMaMlambo kuyisithombe sempilo eyayiphilwa ngabantu abansundu ezindaweni ezingamalokishi eyase yenze abantu baphelelwa ngubuntu namahloni. Lena kwakuyihlekelele eyayibangelwa isimo sengcindezelo.

USetiloane (1986:13) lesi simo usichaza kanje:

In the African community, it is the responsibility of adults to shape children, so that they may learn how to live with others in the community.

(Emphakathini onsundu, kungumsebenzi wabantu abadala ukukhulisa izingane, ukuze zifunde ukuthi kuphilwa kanjani nabanye emphakathini.)

Isimo salezi zingane emalokishini sasigqamisa ukukhula ngendlela engahlelekile. Lokhu kwakuholela ekutheni zingadluli kulesi simo sokukhula ngendlela ekahle. UMasondo (2006:939) lesi simo usichaza kanje:

The rite of passage, such as circumcision, marriage are good examples which shape the process of growth that leads to socialization and integration of a person or group who would live harmoniously with other people

(Izigaba nemicimbi yokukhula njengokusokwa, umgcagco yizibonelo ezilolonga uhlelo lokukhula oluholela enhlaliswaneni nasekudidiyelweni komuntu noma amaqembu azohlala ngokuthula nabanye abantu.)

Ukuba yisiqashi kukaDubazana kwashesha kwanqamuka ngenxa yezimo ezifanayo nakweminye imizi ababedlule kuyo njengeziqashi. Ukuxoshwa kwakhe kwaMaMlambo uDubazana kwamholela endaweni yasemjondolo. Le ndawo yaveza isihluku abantu abansundu ababephoqwe

ukuba baphile ngaphansi kwaso yinqubo yezepolitiki ecindezelayo eNingizimu Afrika ngaphansi kukahulumeni wabamhlophe. UMngadi (1996:77) lesi simo usiveza kanje:

Wayebuka izimanga zalezi zindlu ezazakhiwe ngamakhathoni otshwala besintu, ngothayela abase bebola, ngodaka, nani nani okunye okwakungase kumiswe ngakho amandlangala. Imvamisa yalezi zindlu yayitshekile. Zaziminyene, emagcekeni kuxhutha.

UGelderblom no Kok (1994) babeka kanje ngendaba yokwenziwa izindawo amadolobha:

Rapid urbanization brings with it many problems, as it places huge demands on land, water, housing, transport and employment. In South Africa apartheid made the problems of urbanization more complex.

(Isivinini sokwenza izindawo amadolobha siletha izinkinga eziningi nokwanda kwezidingo zomhlaba, amanzi, izindlu, ezokuthutha kanye nokuqasheka. ENingizimu Afrika, ubandlulula lwenza lezi zinkinga zaxaka kakhulu.)

Yingakho nje izimo zezindlu zasemjondolo abantu abansundu ababehlala kuzo zazingamukeleki ukuthi zingahlala abantu. Zaziholela ekwehliseni isithunzi somuntu onsundu ziphinde zidale ingcindezi empilweni yabantu. Vele lena kwabe kuyinhloso kahulumeni wabamhlophe ukwehlisa isithunzi abantu abansundu. Yiso lesi simo uDubazana abhekana naso emveni kokuba sebexoshiwe kwaMaMlambo.

Enovelini ka-AMT Motloun (2011:4) ethi *Akundlela Ingayi Ekhaya* sithola isithombe esifanayo ngemijondolo:

Alunguze ngembotshana ekuthayela njengoba umkhukhu wakhe
wakhiwe ngothayela abadala. Uyakwazi nokulunguza okwenzeka
ngaphandle ungaphakathi.

Lokhu kucacisa ngokusobala ukuthi imikhukhu noma imijondolo kakuzona izindawo ezilungele ukuhlala abantu ngenxa yendlela edabukisayo nethusayo ezakhiwe ngayo. UMabuza (1989:31) ubeka kanje ngemijondolo:

The shacks represent a desperate and makeshift attempt on the part of the poor and powerless people to deal with the National Party government's

failure to cater realistically for the urban housing needs of the majority of the population.

(Imijondolo imele ukuxakeka nemizamo yokuxhakazisa yabantu abampofu abangenamandla ukumelana nokuhluleka kukahulumeni wamaneshinali ukuhlangabezana nezidingo zezindlu zoquqaba lomphakathi.)

Nasezinkondlweni kuyavela ukuthi izimbongi zazikhononda ngesimo sezindlu nezindawo ababehlala kuzona abantu abansundu. Lokhu kuyavela enkondlweni kaMhlanga (1987: 71) esihloko sithi “Ngezabo izindlu”:

Ezab’ izindlu zibhodloziwe,

Kuyangena kuyaphuma ngomnyango,

Engan’ izindlu zimafukufukwana!

Abaqube kuzon’ abazikhathalele,

Kabagqiz qakala ngezimpilo zabo,

Bachininik’ igqabho lobuze,

Ngezindlwana zabo ezivithikile,

Lapha uMhlanga uveza isimo esingamukeleki sendawo yasemjondolo eyayihlala abantu abansundu. Lesi kwabe kuyisimo esasakhiwe imiphumela yengcindezelo esasifojisa wonke amaphupho namathemba ekusasa eliqhakazile. Njengoba kuvela enkondlweni ukuthi ababeqube kuzona abazikhathalele, kanti kabagqizi qakala ngempilo yabo. Yingakho nje nezingane ezikhula ngaphansi kwalesi simo zazizofana nabazali bazo ngoba akukho okungcono ezazihlinzekwa ngakho ukuze ziphume kulo mjikelezo wesihluko sempilo yokuhlupheka.

U-Araoye (2006:31) lesi simo usichaza kanje mayela nesizathu sokwenzeka kwaso:

The colonial inspired political institutions that have remained dysfunctional to the transformation, emancipation and development aspiration of all Bantu peoples.

(Izinhlaka zepolitiki ezigqugquzelwa ubukholoniyali zilokhu zehluleke lokho ukuguqula, ukukhulula kanye nokuthuthukisa izifiso zabantu abansundu.)

Izindawo zemijondolo zivamise ukuba nophawu lwendlakadla. Nakuyo le ndawo eyabe isiyikhaya elisha kumndeni wakwaDubazana, yayinamaqembu okuthiwa ayelwela inkululeko ayeqedana ubusuku nemini egameni lomzabalazo womuntu onsundu. Okuxakayo kulo mzabalazo mbumbulu kuklwebhana abantu abacindezelwe kodwa umcindezeli ezikhululekele nje. UMngadi (1996:81-82) lesi simo usiveza kanje:

“Uzibona nje izibhamu zisashunqa umsizi. Nezinkemba zisaconsa igazi.” Nempela wazibuka uDubazana ezazilele phambi kwabo zisemanzi lona. Kunembazo eyamhlasimulisa umzimba inobuchopho. Ucelemba wawunomnkantsha, hhayi wesilwane-womuntu.

UMasondo (2006:932) ngakolunye uhlangothi ubeka kanje ngesizathu sokwakwenzeka:

South Africans lost their concept of Ubuntu during apartheid times, when they fought for their liberation. During those days, life lost its meaning.

(Abantu baseNingizimu Afrika balahlekelwa umcabango womoya wobuntu ngesikhathi sobandlululo, ngesikhathi belwela inkululeko. Ngalezo zinsuku, impilo yalahlekelwa incazelo yobumqoka.)

Ukuntuleka kwezindawo zokuhlala ngenxa yobandlululo kwaholela ekuhlakazekeni kwemindeni. Nakuye uDubazana lesi simo sigqama kahle njengoba ayenguziyantuntu wagcina ngokuzwelwa nguMpanza wamkhoselisa kwakhe. Lapha kugqama ukuthi umoya womshado wawungasaphefumuli umoya wempilo phakathi kukaDubazana nomkhakhe. Yiso lesi simo esaholela ukuba uMpanza awele esilingweni sokulala nomkaDubazana ngenxa yakho njalo ukuswela indawo yokuhlala kukaDubazana. Lokhu kwaholela esimweni uMpanza ayengasicabangi ukuthi siyomehlela ngelinye ilanga.

UMngadi (1996:153) lesi simo usibeka kanje:

Wayezibuza uMpanza ukuthi kwakwenzenjani, ngoba ngisho nangesikhathi zobunzima emzini wakhe wayengabonaze abe nothando lowesithathu. Nakhu namuhla, ngokuvaleleka ndlininye nenkosikazi yowayesenkingeni zokuntula umuzi wayesewile. Washayeka eshayekile emoyeni.

Lesi senzo sikaMpanza noMaZondi sachamusela ihlazo wakhulelwa uMaZondi engumkaDubazana ekhuleliswa uMpanza ebafihlise ikhanda ngenxa yokuswela indawo. Lokhu

kwase kuyisiqalo sokubhidlika komuzi kaMpanza njengoba naye umkakhe wagcina ngokuba isiqashi kwazise ngaphansi kukahulumeni wengcindizelo engokobuhlanga kwakungelula ukuba umuntu wesifazane onsundu ongashadile noma ohlukanisile ukuba abe nomuzi. Nanxa kungenakugxekwa ingcindizelo engokobuhlanga ngokuxegelwa kwalaba balingiswa yizimilo kodwa iqiniso elimile ngukuthi izimo abazithola sebekuzo zibangelwe ingcindezelo eyenza kungabi lula ukuthola indawo yokuhlala emalokishini.

5.2.4 UKWETHEMBELA EMFUNDWENI

U-Omond (1985:77) ubeka ngokuthi uhulumeni wengcindezelo wasebenzisa uhlobo lwemfundo olwalubizwa ngokuthi i-*Bantu Education* ukuze utshaleke umnqondonkolelo wengcindezelo. Lesi simo sagcina sesichamusela umoya wokuthi imfundo yabamhlophe yayingakulungele ukwamukela umuntu onsundu nobunjalo bakhe. Yingakho nje abantu abansundu babelahlekelwa ubuzwe bosikompilo lwabo, amasiko kanye nemigomo nezimiso zempilo yabo yomdabu.

Lokhu uKubheka (1988: 101) enovelini ethi *Ulaka LwabaNguni* ukuveza kanje:

Lo mshado wegama uMphakamiseni noMcPherson kwaba ukuqala ukuzinyanya okwagcina ngokugqabuka kwegoda. Ifindo ebelimhlophe lamhlanganisa nonina noyise ababengamabhinca laqala ukuxega.

Lapha uKubheka enovelini ethi *Ulaka LwabaNguni* uveza ukuthi ithonya lemfundo yaseNtshonalanga lingase limenze umuntu onsundu abukele phansi izinto eziyimvelaphi yakhe. Isizathu ukuthi imfundo eyatholwa ngama-Afrika ayizigcini izimfuno zama-Afrika. Imfundo yaseNtshonalanga yayisetshenziswa nguhulumeni waseNtshonalanga ukwakha amazemiti. Lokhu kwase kungenele uMphakamiseni engasayizwa eyokubizwa ngegama lesintu.

UKubheka (1988:143) lokhu ukuveza kanje:

Kwakuzilungele lezo zifundiswa ezinsundu ezazithanda ukubizwa ngamagama esintu yena umfo kaMkhize wayengenakuzehlisa azibize ngamagama amaqaba.

UKubheka ubeka ngokuthi lo mshado wegama kwaba ukuqala komoya wokugudluka esiyalwini sakwantu okwagcina ngokuba ligqabuke igoda. Ifindo ebelimhlophe limhlanganisa nonina noyise ababengamabhinca kwaba ukuqala kokuxega kwezindophi zakoKhabazela. Akucatshangangwa njengomuhlwa noma isihlava esasiphehla siququda ubuntu bakhe. Abazali bakaMphakamiseni bamthumela esikoleni ukuze afunde inhlakanipho yaseNtshonalanga ngoba babekuqonda kahle ukuthi ukungafundi kwakhe kuyosho ukuthi uyoba isigqila sepulazi impilo yakhe yonke njengabo nje. Ngamanye amazwi base bethembele emfundweni ukuthi yiyona eyobakhulula engcindezelweni ngoba kwakucaca ukuthi umlungu akazimisele ukuxegisa ijoka.

Kuyavela ukuthi izimbongi zazikuqaphela impela ukubaluleka kwemfundo empilweni yomuntu. UNdlovu kuMsimang (1982: 63) enkondlweni esihloko sithi: “Ngising’ eNtshonalanga” uzwakala ethi:

Ngising’ eNtshonalanga

Ngakh’ umkhanya

Ngigagadekile, ngomile

Ngomel’ ulwazi lwaseNtshonalanga

Ngiwuthande ngawuqoma lo mthombo.

UNdlovu uveza ubumqoka bemfundo yaseNtshonalanga, lokhu ukwenza ngokuyincoma ngokuthi ingakuqeda ukugagadeka nokoma. Okuchaza ukuthi umqondo uyaswakama ube nolwazi olumenza oselutholile aphile kangcono.

UKubheka yena uveza ukuthi ngokungaqondi kahle ngemfundo, abazali bakaMphakamiseni babecabanga ukuthi uzoqonda inhlakanipho yabamhlophe ebe engagudlukile ezimpandeni zakhe ezibambelele kubantu bobu-Afrika. Yingakho nje uMathonsi (2002) eveza ukuthi ayikho into embi ngokusondelanisa ingane namasiko ezinye izizwe, inqobo nje ekuqonda kahle okwakubo. Kodwa itshe labe seligaya ngomunye umhlathi imfundo yabenzela ababengakwazi nokwagcina ngakho ukubaphula imimoya.

UButhelezi (1996) enovelini esihloko sithi *Impi YaboMdabu Isethunjini* uyayiveza inkinga eyayikhungethe abantu abase befundile. Lokhu ukwenza ngokusebenzisa umlungu uBen Martin owayeze ngomunye umshikashika. Umlungu encoma igama likaNgubane uMbhabhadisi njengesithunywa esikhulu emlandweni yothando yokwethemba kanye nokuthethelelwa kwamaKrestu. UNgubane uvezwa elichitha leli gama ngokuthi athi akulona igama lakhe lokukholwa leli likaMbhabhadisi. Ugcizelela ukuthi igama lobuqaba ekade alitshinga wazithathela igama likaDohne. Lokhu uNgcobo (1999) ukuchaza ngokuthi abantu abansundu bakhetha ukwamukela usiko lwaseNtshonalanga ukuba luvalele imiqondo yabo ejele okwabe kuyinhlosongqangi yalolu hlobo lwemfundo (Ngcobo, 1999:26).

Izimbongi bezikuqaphela ukucwaswa kwamagama esintu lokhu kuyagqama enkondlweni kaMasuku (1973) esihloko sithi “Ngixoleleni Mathongo Ohlanga” eseqoqweni elisihloko sithi *Uphondo Lubhejane*. Lapha uzwakala ethi:

Liyashisa ilanga, iyana imvula.

Lishonile ilanga, Bungene ubusuku.

Lidlulile ihlobo. Bufikile ubusika:

Kodwa uMbulaleni Masuku uyajuluka-

Ujuluka nsuku zonke umzali wami.

“Hheyi, letha ugwayi wena- Be quick!”

Angisiye uJunjuluzi Makhubu- Shut up!”

Sengingumlungu mina, uMr. Jones MacCube!”

Ngithetheleni, madlozi esizwe:

Ngixoleleni, mathongo oHlanga.

Lapha uMasuku uveza uhlangothi olungeluhle lwemiphumela yemfundo, ukuthi yabadukisa abantu abansundu bakhetha ukulahla okungokwabo. NgokukaKhumalo (2007:234) abantu abansundu babejwayele ukunikezwa amagama abamhlophe ngokugidlabezwa wona ngesikhathi sengcindezelo. Isizathu ukuthi abamhlophe babewagxeka ngokuthi anobulima noma awubuqaba. Lokhu kwakugxiliswa ezingqondweni zabantu abansundu. Yingakho nje noNgubane ekhuluma

ethi walitshinga ngoba kungelobuqaba. Ngisho nomkakhe uPoppie ujivaza igama lesintu indodana yakhe elethiwe kubo kayise eShowe, ngokuthi athi igama lamaqaba. UVikizitha uvezwa ekubalula ukuthi abamhlophe sebafundisa abansundu ukuba bachaphe abantu bakubo ngezinhamba zamankengane, asho kugcwale imilomo ukuthi amagama abantu abansundu ngaweziqhaza namaqaba. UButhlezi uphinde amveze uVikizitha elivikela ngokulichaza igama lakhe ukuthi akulona elamaqaba, kodwa yigama lomDabu, elikhuluma naye limyalele into okufanele ayenze emhlabeni. Uyaqhubeka nokugcizelela ukuthi amagama afukeme imilando nekusasa labantu abansundu.

Ngokuka-Azibo kuButhlezi (1998:83) lesi simo kubantu abansundu abayizifundiswa sasibangelwa ukugxambukela kobuNgisi kungqikithi yokuqonda kwabomDabu base-Afrika. Lokhu kuluphawu lokudukiswa nokubulwa kwengqondo. Lokhu kubulwa kwengqondo ngokudlwengula buthule, kudlwengulwa inhlanguanisela yemiqondo yabomDabu ngokushutheka nokuqhuba ubungqongqoshe bobuzwe bezifiki, ulimi lwezifiki, izinkolelo zezifiki, kanye nemibono yezifiki ukuze kufezele izinhloso ezithile zezifiki kwezepolitiki.

Ezinkondlweni kuyavela ukuthi izimbongi zazikunakisisa okwenziwa yimfundo empilweni yabantu abansundu uma sebeyizuzile. Lokhu kuyagqama enkondlweni kaNdaba kuNkabinde (1971: 109) esihloko sithi “Unjalo umuntu uma esengaphesheya”

Uthi uyabakhumbul’ abazali bakho kusa bebhokile?

Uthi uyabakhumbul’ abazali bakho belala bengadlile?

Wen’ usuwelele ngaphesheya,

Usukhuluphel’ ufana necimbi.

Abazali bakho badl’ imbuya ngothi!

Unjalo-k’ umunt’ um’ esengaphesheya.

Lapha uNdaba uzama ukuveza isimo esidalwa imfundo ngokuba abantu abansundu bangcine sebelahle izihlobo nabazali babo ngenxa yokubabukela phansi emveni kokuthola imfundo. Yingakho nje uNdaba enza isifaniso ngecimbi. Lokhu kwakuchaza ukuthi izihlobo nabazali babengasanakiwe bebhuhubhuqwa yindlala.

Uma sibuyela enovelini ethi *Ulaka LwabaNguni*, kwase kuqubuke impi phakathi kwamandla endabuko nalowo ahambisana noshintsho. Abantu basemakhaya base bemele ukuba semuva nempilo kunabantu basemadolobheni asethuthukile aba semazingeni angcono ngokwempilo ngenxa yokufunda. Ngokombhali yayingekho into embi ngemfundo yaseNtshonalanga; kuphela nje yindlela eyahumusheka ngayo, okuyinkinga yemfundo eyayikhungethe uMphakamiseni. Isizathu ukuthi le mfundo eyatholwa nguMphakamiseni icindezela indlela yokuphila yase-Afrika. Ingagcini lapho iphinde yahlulele yonke into ngokwaseNtshonalanga. Yingakho nje kuvela ukusangana kukaMphakamiseni lapho ebuka izinto ngendlela egwegwile. Lokhu ukugqamisa ngokuthi akanasikhathi nabantu abaluphawu lokuba semuva kwabantu abansundu, eqondise kubazali bakhe abangavumi ukwamukela inselele yenkanyiso. Ingathi nakhu yena wazi kamhlophe ukuthi uzalwa ngabantu ababhincayo kodwa sewadeda kuleyo ndawo abakuyo wagqashula izibopho zobumnyama wamukela inkanyiso.

UButhelezi uveza uPoppie egubuzelwe ngumqondo okhubazekile ngokukholewa ekutheni imfundo yangempela itholakala ezikoleni zabezizwe, kothisha babeLungu noma bamaNdiya. UButhelezi uphinda aveze ukuthi ngisho uPoppie efundisa amanesi ezinhlanga ezahlukeni okwakuyinkomba yokuthi asikho isizwe esihlakaniphe ukwedlula esinye. Yize kunjalo amaketango angabonakali engcindezelo ayesalokhu emkinantele ngoba lokhu kufundisa kwakhe amanesi ezinhlanga ezahlukeni uPoppie akuzange ngempela kuyisuse yonke inkwethu yokukholelwa ekutheni abomDabu ngomvakwezinye.

UMuendane (2006:47) uyakufakazela lokhu kanje:

African have generally accepted the notion that Europe and America are powerful and that Africans are inferior. Aided by their own acceptance of inferiority, African have become divested of their customs by their yearning for acceptance and approval by Europeans, uncritically buying their value systems. The European had learned much earlier that to place anybody under heel, you have to make him admire your customs but you must first make him hate his own.

(Abantu abansundu jikelele bayamukelile indaba yokuthi iNtshonalanga neMelika kunamandla aphezulu bese kuthi abantu abansundu baphansi bangovobe. Besizwa ukuzamukela ngokwabo ukuthi baphansi bayizinto ezingelutho, abantu

abansundu bagcine sebenenkinga ngamasiko abo ngenxa yokuhalela ukwamukelwa nokuvunywa abamhlophe, bethenga izimiso zezinhlelo zabo zempilo abamhlophe ngaphandle kokuhluza nokucubungula. Abamhlophe bakufunda ekuqaleni ukuthi ukunyathela noma ubani, kufanele umenze ancome amasiko akho kodwa kufanela uqale ngokumenza akuzonde okwakhe.)

Ngisho nemfundo ephakeme yabezizwe uPoppie uvela ekholelwa kakhulu ukuthi iyamthuthukisa umuntu ofunde kuyo kunalo ofunde kula manyuvesi abantu abansundu. Nokho uVikizitha uyakuphikisa konke lokhu. KuButhelezi (1996:224) lokhu ukubeka kanje:

“Angiboni sengingadlala ngale mpilo yami ngokuba ngincikiselwe ezikoleni ezingangithandi, ezikoleni ezingicwasayo nezingibukela phansi mina nakho konke okwami, ngoba nje ngadalwa ngimnyama.”

Uma siphonsa amehlo okhalweni lwencwadi kaKubheka (1988) ethi *uLaka LwabaNguni*, uKubheka ubeka ngokuthi yamngcolisa umntakaMkhize uMphakamiseni imfundo ngokuba azenyeze ngabazali bakhe ngokuzifihla esibhedlela ukuthi uzalwa ngamabhinca. Kanti lokhu kungcola kwangeniswa ngumalume wakhe uMphakamiseni uGumede, ngezinkulumo ezazingakhi kodwa ezazigxibha isithunzi somuntu onsundu ngokuhlekisa ngosikompilo lwakhe.

Lokhu uKubheka (1988:87) ukuveza kanje:

Hayi ukuhlekelwa phezulu ingathi izintombi zamaqaba ziyotheza noma athi phansi ubuqaba kusesikoleni lapha asithathe indlela yenkanyiso nempucuko.

Naye uGumede umalume kaMphakamiseni wayenziwa umoya wengcindezelo awuthola ngemfundo eyayigxibha konke okuthinta ama-Afrika.

Yingakho nje uMuendane (2006:122) ethi:

Identity is what, in its own turn shapes one's actions, and therefore outcomes of those actions, which are experiences that we go through in the various levels of our life, physically, intellectually, emotionally and

spiritually. Our whole being and existence have historically been taken over by this definition.

(Ubuzwe yilobu, ngobubona obulolonga izenzo zabanye, ngakho-ke umphumela walezo zenzo, okungulwazi oluqokelelwe oluhamba ngokudlula amazinga ahlukenene empilo, ngokomzimba, ngokokucabanga, ngokomphefumulo kanye nangokomoya. Ubuthina kanye nokuphila kuthathwe yile ncazelo ngokomlando.)

Lokhu kwaholela ekuhlukaniseni isizwe ngokuba kube khona abasebebizwa ngamaqaba nabasebebizwa ngezifundiswa. Okusho ukuthi le mfundo inhlosongqangi yayo kwabe kungukudunga isizwe esinsundu ukuze kungaphinde kube khona ubumbano (Kubheka, 1988:87).

Uma sibheka *Impi YabomDabu Isethunjini*, iveza umuzi wakwaNgubane osuphila isilungu ngenxa yokuthi bafundile bobabili nonkosikazi wakhe. Abasawenzi ngisho namasiko esintu ngoba abasakholelwa ezintweni zesintu. Baphila ngendlela engaqondakali yokuhlelwa nokwenza amachashazi uma ufuna ukuzobabona. Lokhu kuboniswa nguBafana ezihlotsheni zakhe kuButhelezi (1996:19) kanje:

“Ngizama ukuchaza ukuthi sengilwenzile uhlelo lwakusasa futhi nolwanamuhla bese lwenziwe, yikho ngingaphumelelanga ukukwamukela.”

Yinto le eyamdida uCele ngoba uphila impilo yesintu, abantu abansundu abanaso isikhathi esinjalo. Lokhu ngokukaButhelezi kwabe kuyimiphumela yokubamba imfundo yaseNtshonalanga ngasemsileni. ukuveza ngenkathi umlungu uBen Martin ecela uNgubane ukuba abaxhumanise nezikole zabantu abansundu. UNgubane uvezwa ezenyeza izinkole zabantu abansundu ngokuthi athi ezakhe izingane azifundi kulezi zinkodlwana zasemalokishini ezinothisha abangafundile, nemfundo engabhadlile. Ezakhe zithola imfundo engcono esikoleni sabelungu. Lesi simo samdumaza umlungu owayecabanga ukuthi ukhuluma nomuntu kanti ukhuluma nomLungu ofakwe esakeni lesikhumba esinsundu.

UMuendane (2006: 50) uyasibeka isizathu salokhu kanje:

To this day, while colonialism and slavery are things of the past, Africans continue to suffer from mental slavery and mental colonialism in various forms. Over the years, they have accepted that they needed to be civilized

because their traditions, their customs, their cultures, their religions, their languages and even their colour were not the right ones.

(Kuze kube manje, yize ikholonalizimu nobugqili kuyizinto esezadlula, abantu abansundu basaqhubeka nokubanjwa ebugqilini bengqondo kanye nekhholonalizimu yengqondo ngokwezakhiwo ezahlukenene. Emva kweminyaka, bakwamukela ukuthi badinga ukuphuculwa ngoba indabuko yabo, usikompilo lwabo, amasiko abo, inkolo yabo, izilimi zabo ngisho nje nombala wesikhumba sabo awukho esimeni esikahle.)

UButhelezi ugqamisa ukuthi izingane zabantu abansundu zazingamukelekile kulezi zikole ezixube izinhlanga. Lokhu ukuveza ngendodana kaNgubane Euthenasia owayesiqanjwe elikaVikizitha ngumzala wakhe uHlanganisani:

UVikizitha wazizwa esekhaya ekilasini lezingane ezifana naye. Lobuvezandlebe bakhe eDurban West High School, babumenza agqame njengezinyo eliphukile, wonke amehlo embuka sakumangala.

UButhelezi uphinda agqamise nokuthi okwakufundwa izingane zabantu abansundu kulezi zikole kwakuzilahla ngoba kwakungaxhumani noqobo lwazo. Lokhu ukuveza ngoHlanganisani lapho ephendula uVikizitha ngokuthi ababhali abafana noThomas Gray noWordsworth abakhulumi ngabantu abansundu. Wena njengomZulu ngeke nje uzule wedwa njengefu. Indabuko nenqaba yethu ayikuvumi lokho.

Izimbongi zaziqhubeka nokuhlolisisa imfundo yabantu abansundu. UNkwanyana kuNyembezi (1980: 11) enkondlweni esihloko sithiuzwakala ethi:

Sengigijime ezizweni zonke ngifuna,

Ngifuna umpheme engingacasha kuwona,

Bonke bayangilandula abezwa nakuzwa ngami,

Mina muntu ongcolile ongazinto kwamhlaba,

Wangiyala wachitha ubuntu bemvelo kimi.

Lapha uNkwanyana uzama ukuveza ukuthi ulwazi lwemfundo alumsizanga umuntu onsundu ngoba uphika ngapha nangapha. Umpheme wokucasha akanawo ayecabanga ukuthi uzowuthola ngokufunda.

Yingakho nje uVikizitha encwadini ethi *Impi YabomDabu Isethunjini* eveza mayelana nokufunda nabeziwe ukuthi akuthelanga zithelo, njengoba eveza ukuthi akakutholi akufunayo lapho efunda ezingeni le mfundo ephakame kanti nalapho ayefunda khona emabangeni aphansi yonke le minyaka akatholanga lutho. Okukhulu kunakho konke ukwenyanya ukukhoseliswa, ukukhekhezela ekhonza abezizwe, ebona izithixo bengezona. Okumangazayo uButhelezi umveza uPoppie ekhulumisa okomuntu obalekelwa umqondo. UPoppie ugcizelela ukuthi ukuhlakanipha kumayelana nokuvuma ukuba unyathelwe ukuze uqine, ukuvuma ukuba udelelwe ukuze ukhule. Ukukhuluma kanje kukaPoppie uButhelezi ukuveza kungasekelwa nayimibhalo yezihlakaniphi noSolwazi. Ukwenza kanje kuPoppie kufakazela lokho okwakushiwo uBen Martin ngesikhathi enengxoxo noNgubane ngokuthi kuyadumaza ukuthola abantu abafundile bewukuza ulwazi lwabo emoyeni, beluphanda nasemazaleni njengabantu basemabhasini nasezitimeleni. Ngenxa yokungabinalwazi oluzimelele elwazini oluthile olubhalwe phansi.

Uphinde futhi uButhelezi aveze umlungu ecela ukuxhunyaniswa nezinhlangano zabomDabu ezisebenzela ukuthula nenhlalakahle yemiphakathi yabomDabu. UNgubane uveza umthelela ongemuhe ngemfundo ayizuza ngokuthi athi azikho izinhlangano ezikhaliphile neziphilayo emiphakathini yabansundu. Lokhu nje kukodwa kwakutshengisa nje ukubabukela phansi abantu bakubo abansundu. Kwagqama umoya wokuqhelelana nabantu bakubo abansundu. Kunalokho wabalekela imuva lakhe washiya phansi wabalilungu lezinhlango zabamhlophe; *Durban Surf Club, National Wild Life Association* kanye ne-*Society for the Prevention of Cruelty to Animals* yase-La Lucia. Zonke lezi zinhlangano ezabamhlophe ezifaka igxalaba ekuthuthukiseni imiphakathi yazo. Yena wahluleka ingcaca kanye nemfundo ayithola ukwakha nje izinhlanga ezizoba nomnikelo ekuthuthukiseni abantu abansundu. Isizathu sakho konke lokhu ukuthi imfundo ayizuza yamshintsha yamdudulela ekhalweni lobumpoqabulungu.

Uma siphonsa iso ezinkondlweni kuphinde kuvele ukuthi izimbongi zazikuphawula ukuziphatha kwabantu asebezuze imfundo. Lokhu kuyagqama enkondlweni kaMasuku (1973:29) esihloko sithi “Ngixoleleni, Mathongo Ohlanga”. Nangu esethi:

Ngishiyelana ugwayi nabezizwe-

AboHlanga nginandabani nabo?

Ngichumisa imisebenzi yabezizwe-

EyoHlanga nginandaba nayo?

“Letha umetshisi! Yokhela usikilidi!

Angilona iKhafula mina! Ngidla imali yami!

Chitha lomqombothi! Letha ugologo!

Mina ngingumlungu! Angidli okwamakhafula!”

Ngithetheleni, madlozi esizwe:

Ngixoleleni, mathongo oHlanga.

Konke lokhu kuveza ukuthi imfundo yenza abantu abansundu bakholelwa ekutheni ibala labo liyisiqalekiso futhi lichaza ukuthi baphansi ngokwezinga kubantu abamhlophe. UKaris noGerhart (1997:112-113) bayakubalula lokhu uma bethi inqubo yobandlululo yayinxakanxaka yochungechunge oluxhumene okwakungelula ukuluthukulula. Yingakho nje (Muendane 2006: 56) ekhala ngokuthi izincwadi ezabhalwa ngama-Afrika njengale esihloko sayo sithi *Decolonising the African Mind* ebhalwe nguChunweizu (1987) ezaba nomnikelo ekukhululeni imiqondo yama-Afrika, azizange zibe nakho ukusabalala okwanele kwamanye amazwe njengeNingizimu Afrika. Isizathu ukuthi ezinye zezitolo ezidayisa ngezincwadi ngeke ngempela zithenge izincwadi eziphikisana nokwamukelwa kwenqubo yaseNtshonalanga. Lokhu kwenzeka kanje ngoba nabo abantu abansundu banomnikelo ekutheni kwenzeke kanje, ngoba izinga labo lokufunda izincwadi lishiya umbuzo omkhulu.

5.3 UKUYA EKUDINGISWENI

UMngadi (1996) kule noveli ethi *Asikho Ndawo Bakithi* uyaveza ukuthi kubona abantu abansundu kukhona ngempela ababebhekana nesimo sengcindezelo ngokulwisana nayo. Lokhu babekwenza ngaphansi kwezimfundiso samaqembu ozombusazwe ayesevalwe umlomo eNingizimu Afrika. Ngokomlando owaziwayo la maqembu ayesungulelwe ukubhekana nengcindezelo ngokuba ayiqede kubuye isimo sokukhululeka kubantu abansundu.

UMartey (1993:22) lokhu ukuveza kanje:

The ANC has had the central aim of attaining national liberation for the black African majority.

(I-ANC yayinenhlosongqangi yokuzuza inkululeko kazwelonke yoquqaba lwabantu abansundu.)

Le nhlosongqangi yayihambisana nezimfundiso zawo u-ANC kanye ne-BCM ukuze amalungu awo akwazi ukuqhuba umzabalazo. Inhloso enkulu yokuqhuba umzabalazo ngaleyo ndlela, kwenza ukuba kugcine sekukhanyisela nabanye ababesebumnyameni wokungaboni ngenxa yokungazi.

UMngadi (1996: 104) lokhu ukubeka kanje:

Njengoba beyizigidi ngezigidi abantu abangenamizi kufanele nihlale nazi ukuthi kulezo zikhotha abagobe kuzo amadlangala, kulokho kuxhixha abaqube kukho, kulezo zitaladi abaqhuqhwa amakhaza kuzo kwakhele inhlekelele yombuso nempilo. Kuleyo nhlekelele yempilo, kokunye okuningi, kunobubha nokungafundi. Uma-ke ufuna ukubhubhisa izwe ngonyazi, ibhomu lembhubhiso ubolakha ulithaka ngobubha nokungazi. Uyobe awusenambuso njengoba nani ningasenawo. Uyobasathe ushumayela ngomnotho wezwe, bangezwa nakuzwa bengazi namnotho lowo abantu, beyizinhlela. Uphathe eyobuqha, ubuqha bani bengasenabo? Uma sekubhoke ukungazi, iyobe isithe mbo, imbo.

Lokhu kuveza isimo sempilo abantu abansundu ababephila ngaphansi kwaso. Lesi simo sasingabekezeleleki yingakho nje kwaba khona abasukuma babhekana naso, labo bamelwe nguBhekizizwe kule noveli. Lokhu uBhekizizwe ukwenza ngaphansi kompheme wezombusazwe owawuthwele amaqiniso uhulumeni omhlophe owayezama ngokusemandleni ukuwacindezela. Yingakho nje ukukhuluma kanje kukaBhekizizwe kwaba nomthelela omuhle ngoba kwaba khona abagcina sebekhanyelwa bengamaphoyisa. Kuyavela ukuthi iningi labantu abansundu babengaliqondi iqiniso ngisho nalabo ababesezinhlekeni zokuvikela inqubo yobandlululo ngenxa yemfundisoze yengcindezelo.

UMngadi (1996:104) lesi simo usiveza kanje:

Yavuleka ingqondo yami yembulelwa ukusa okusha. Yebo, sesifikile isikhathi sokugingqika kwamatshe abehlezi phezu kwamanye. Okubuhlungu kakhulu ukuthi ezinye zeziboshwa eziboshwe wukungazi kuleli zwe yimina nani.

UCornwell (1982:184) ukuvukuza ukuchaza kanje:

Conscientization is of alerting the people to certain state of affairs, and trying to inculcate a particular attitude towards those state of affairs, with a view to changing them.

(Ukuvukuza ukuphaphamisa abantu ukuze bazi ngokubavula amehlo ngesimo esithile kanye nokuzama ukugxilisa umoya othile mayelana nesimo esithile nenghloso yokuthi kube khona ukushintsho.)

UMngadi (2004) kule ncwadi esihloko sithi *Iziboshwa Zothando* uyaveza ukuthi yize abantu babecindezelwe kodwa bakwazi ukuvukuza imiqondo ngisho neyabacindezeli. Lokhu bekwenza ngokubanekela isimo sabo abaphila ngaphansi kwaso. Lokhu uMngadi ukuveza ngoThandekile lapho etshela khona iphoyisa ukuthi yilona eliboshiwe kunaye. Lokhu kuboshwa kwalo uze akufakazele ngezibhamu elihlala lizibhincile liphinde liqamele nangezinye ebusuku. Ngisho esezikinatele ngezingidikazi nezinsimbi emzini wakhe kodwa ubuthongo abehli. Kuphinde kuvele ukuthi lizibopha lona ngokuhlala lihlukekizana nabantu. Lokhu kugcina ekutheni libesabe libadlinzele. Kanti okusempeleni abahlukunyezwa yibona abanoxolo nabakhululekile ngaphezu kwalo.

Le nkulumo yagcina ngakho ukuthela izithelo ngoba iphoyisa leBhunu lagcina libonile ukuthi inkanyiso iyinkinga ngoba lagcina selinyamanambana kubangane balo, ezihlotsheni nakwabanye bohlanga lwalo. Okubi kunakho konke lalingasathandwa. Kodwa okuhle ukuthi laselisithathile isinqumo sokuthi ngeke lisakwazi ukuguquka. Lokhu selikwenze labahlonipha abohlanga olunsundu, laze labathathisa okwabantu. Obekuyinto ebingekho nengaphushwa nokuphushwa.

Yize abantu abansundu babevukuzwa ukuze babhekane nengcindezelo, eminye imibhalo iyaveza ukuthi uhulumeni wabamhlophe akazange agoqe izandla. Kuyavela ukuthi wazama uhulumeni wabamhlophe ngokusemandleni ukubadunga abantu abansundu ngokutshala izimpimpi. Lokhu

kuyagqma encwadini emfushane esihloko sithi “Impimpi” ebhalwe nguSibiya kuNxumalo (1991:39) lapho sizwa umlingiswa ethi:

“Izimpimpi ukuphela kwabantu esingenakubamela kule nhlangano. Kakukho nto engasilungela uma kusekhona izikhohlakali ezifike zihlale nathi lapha, zizwe nesikuhlelayo bese ziyosotha ezitheni zethu!”

Yingakho nje uhulumeni wabamhlophe wayesebenzisa iqhinga lezimpimpi ngokuba abhece labo ayebabona ukuthi bayinkinga ezinhlanganweni zomzabalazo ngokuthi kube khona abababiza ngezimpimpi. Lokhu babekwenza ngendlela yokuthi kube khona ubufakazi obuqanda ikhanda. Okubufakazi obuqanda ikhanda ngokujwayelekile kwakuba isiqophamazwi okuvelayo endabeni esashuthekwa esikhwameni sikaXolani. Lokhu kwaholela ekufeni kwakhe uXolani.

Isizathu sokufa kwakhe uSibiya kuNxumalo (1991:42) usiveza kanje lapho sekukhuluma impimpi ebulalise uXolani ngokumbheca ngobumpimpi:

“Sesizosebenza ngenkululeko manje. Kayisezukuba yingozi manje le nhlangano uma esefile uXolani. Phela nguyey kuphela obenomqondo ohluzekile.”

Izinselelo ababebhekene nazo abantu abansundu ngesikhathi belwisana nengcindezelo zazihlelwe ngezindlela ezahlukeneyo. Kwakungebona ubumpimpi kuphela ngisho nokuqhathwa kwezinhlangano zezepolitiki kwenziwa. Lokhu kuyavela enovelini kaSibiya (2010) esihloko sithi *Ngiyolibala Ngifile*. Lapha uSibiya unikeza isithombe esasiqhubezela uthuthuva phambili phakathi kwabantu abansundu.

Lokhu uSibiya (2010:49) ukuveza kanje:

“Mina ngithole ucingo nje olushaywe ngumuntu engingamazi nobengitshela ukuthi abalandeli beqembu lami baphelile bebulawa ngabeqembu likaMadosnela.”

Lesi simo sasidalwa ukuthi uhulumeni wengcindezelo wabe esethenga abantu ukuba babulale abantu bakubo. Lokhu uSibiya ukugqamisa ngezimoto ezazibonakala ngokufike zivulele ngenhlamvu abantu bemile belindele izimoto ezizobathuthela emisebenzini. Lokhu kwakenzeka ezindaweni ezingamarenki, okwagcina sekuholela ekubulaweni kwabaholi ababezama

ukushumayela ivangeli loxolo. Lokhu uSibiya uyakugqamisa lapho uMadonsela engakwazanga ukuqeda inkulumo yakhe emhlanganweni ababewubize ngokuhlanganyela noNdlela welinye iqembu. Isizathu kwavimbanisa umsindo okungathi ubuhlaliwe, wagejwa isitini esashaya obondeni ngenhla kancane nje kwekhanda lakhe. Lesi simo samphoqa uMadonsela ukuba abaleke kanti noNdlela kwaba yiso leso. Ekugcineni uNdlela wagcina ngakho ukufa nomndeni wakhe kwathi uMadonsela wasinda ngokulambisa, kodwa umndeni wakubo washa waNgqongqa.

Yize kwakwenzaka iziga ezifana nalesi esivezwe ngenhla kodwa isimo sokuvukuzwa kwabantu abansundu saqhubeka nokushuba kakhulu ezindaweni ezingamalokishi lapho abantu abansundu babe ngasahambisani nezinto ezithinta uhulumeni wengcindezelo. Lokhu kuyagqama endabeni emfushane ka-Ntuli kuNtuli noNtuli (1986) esihloko sithi “Amalangabi”. Lapha uNtuli uveza intsha eyayisivuke umbhejezana ingahambisani namakhansela ngoba ayebukwa njengezigcilikisha zikahulumeni wengcindezelo ezivuma noma yini eyethulwa kuwo ngabaphathi bezwe. Yingakho nje intsha yayibuka amakhansela njengabantu abangaleya kothango ngenxa yokuthi abahambisani nayo emshikashikeni womzabalazo. Lokhu intsha yayikubona kuyisona sizathu esenza inguquko ingasheshi ezweni laseNingizimu Afrika. Kungalesi sizathu esenza intsha ukuba iphoqe ababesezikhundleni zobukhansela ukuba bazishiye phansi izikhundla zobukhansela.

Lokhu uNtuli kuNtuli noNtuli (1986:43) ukuveza lapho intsha ithi:

“Baba Shabalala sithi asikuhloniphe wena sikubuze. Uyasiyeka yini isikhundla sakho sobukhansela na?”

Impendulo kaShabalala yayihamba emgudwini wokuvikela izikhundla zobukhansela. Kanti kuyavela endabeni ukuthi uShabalala wayengazimisele ukusishiya phansi isikhundla sobukhansela. Lokhu kwaba uphawu lokubambezela izinguquko okwagcina ngakho ukuthukuthelisa intsha. Yingakho nje kwagcina sekwehla imvula yamatshe nezimbokodo kwaba ubuphohlophohlo emawindini nasophahleni lomuzi kaShabalala. Lokhu kwagcina ngokuba kushiswe nesitolo sakhe uShabalala. Ukushiswa kwesitolo sikaShabalala kwabe kuyindlela yokubhekana nengcindezelo. UShabalala njengomuntu onsundu wayevela ehambisana

nohulumeni wengcindezelo. Yingakho nje ukushiswa kwesitolo sakhe kwabe kuyindlela yokuqeda ukuxhumana phakathi komcindezeli nomcindezelwa.

Ngakolunye uhlangothi eminye imibhalo iyakuveza okwakusetshenziswa ngabantu abansundu ukuvukuza umphakathi ngenhloso yokulwisana nengcindezelo. Lokhu kuyagqama endabeni emfushane kaNtuli (1994) esihloko sithi “Azikhwelwa”. Kule ndaba uNtuli uveza ukulwisana nengcindezelo ngokuba abantu abansundu abangayi emsebenzini. Okuvelayo kule ndaba ukuthi izinqumo zokubhikishela abamhlophe zazithathwa ngabantu abangabaholi ngokuzibeka ngenxa yokuthi babengakhethwanga. Isikhathi sokukhetha sasingekho ngenxa yokuthi kwakubhekenwe nomzabalazo. UNtuli uphinde aveze ukuthi isinqumo esinje sasigqugquzelwa izinhlangano ezase ziphethe zithi akuzatshalazwe ngokuba kungasetshenzwa. Okunye okuvelayo ukuthi izinqumo ezifuze lezi zazithathwa ngenxa yokuthi ingasekho enye indlela yokukhuluma neziphathimandla ezazivimba inguquko. Yingakho nje kuvela ukuthi le nto yayilukhuni ngoba ukuba sesitelekene kwakubanjwa amaholo. Abanye babelahlekelwa nayimisebenzi imbala ngoba behlala bencikiselwa. Lokhu kuncikiselwa kwakuhambisana nekucindezelwa.

Isimo sengcindezelo babesiqonda kahle abathola ithuba lokufunda bagogoda. Indlela nezinga lokwenzeka kwezinto ngenxa yengcindezelo labe lingasabekezeleleki kwababefundile. Lokhu babekwenziswa wukugqugquzelwa izimfundiso zamaqembu ezombusazwe. Izimo zengcindezelo empilweni yomphakathi onsundu zabe sezinomthelela ngisho nasekufundeni kwezingane zabantu abansundu. Lokhu kwaholela abaholi okhalweni lwemfundo ukuba bakhanyisele abazali ngesimo senhlalo kanye nezinga lobubi besimo elabe selikubo ngenxa yengcindezelo iphelezelwa ubandlululo.

UMngadi (1996) ukubeka kanje lokhu:

Wawusha phansi umhlangano wabazali owawubizwe uThishamkhulu uDonda ozobeka abazali esithombeni mayelana nesimo sezwe nemithelela yaso.

Lokhu okwakwenziwa ngoThishomkhulu uDonda kwakuyizindlela zokubhekana nesimo sengcindezelo. Inhloso yakho konke lokhu kwabe kungukuvukuza umphakathi. Ufuna ukubeka obala lezo zinto ezihlupha abantu ukuze bazibone bazazi bazinake ngenxa yokuthi kufanele kube noguquko oluba khona.

Mayelana nokuvukuza umphakathi, uSibisi (2013:01) uthi:

Conscientisation is defined as the stimulation of self awareness in people so that they begin to think and act in a manner that will empower them to change their lives for the better.

(Ukuvukuza kuchazwa ngokwenza abantu baqaphele abayikho ukuze baqale bacabange futhi benze ngendlela ezobahlomisela ukwenza ngcono impilo yabo.)

UMngadi uveza uThishomkhulu uDonda ephezu kwalowo mshikashika wokuvezela abazali isithombe esigcwele mayelana nesimo abantwana babo abafunda ngaphansi kwaso. Lesi sithombe sasimayelana namakilasi okuthi ikilasi ngalinye linezingane ezithi aziye ekhulwini. Uma sekufanele zibhale ziyaphoqeleka ukuthi ezinye zazo zibhale ziguqe ngamadolo. Lokhu kwabe kuzinkomba zokuthi ikusasa lengane yomuntu onsundu eNingizimu Afrika lalimfiliba.

Kuphinde kuvele nenhlalakabi yabantwana abangenamakhaya. Ngisho kambe abantwana abahlezi belala kamelo linye nabazali abaqashe emzini yabantu. Ngisho kanye nabo abantwana abahlala emakubo, ezindlwani zasemalokishini ezimakamelo mane esezagcwala abazali, izingane zabo, omalokazane nabakhwenyana, nabazukulu. Lesi simo sivele siyinkinga kothisha okumele noma okubhekeke ukuba baphumelelise izingane ezihlala endlwaneni eyodwa nabazali emijondolo, lapho iconsi lamanzi okuphuza litholwa ngezikhwepha. Lokhu okwakuholela ekutheni lezi zingane ebezibambe izimpi ebusuku zifike esikoleni zingawenzanga namsebenzi wesikole lowo, kunalokho zibhazalale phezu kwamadeski zishise ubuthongo.

Lokhu kubhazalala emadesikini kubangelwa ingcindezi ngenxa yokuthi ezinye zazo sezike zakhipha imiphefumulo. Ezinye zazo ziyikhiphe ngolunya oluhlasimulisa umzimba. UMngadi uveza ukuthi lesi simo sasibaphonsela inselelo othisha mayelana nokuthi benzenjani uma lezi zingane zingaphumeleli qede zingqokoze othisha ngezibhamu njengoba kwenzeka kulesi sikole ngokuqala konyaka. Ayezama ukukugqamisa uDonda ukuthi inqubo yezwe iwuvavile umgogodla wempilo yomuntu onsundu kuleli. Uma sekonakele emgogodleni-ke okulandelayo ubunqekle.

Yingakho nje uManda (2014:276) ethi:

“South African society is a deeply traumatised community of women, man and children”.

(Umphakathi waseNingizimu Afrika ngumphakathi wabesifazane, abesilisa nabesifazane abahlukumezeke kakhulu.)

Yingakho kuvela kweminye imibhalo ukungena kwentsha emzabalazweni wokubhekana nengcindezelo. Lokhu kuyavela endabeni emfushane kaSibiya (1988:27) esihloko sithi “Umgexo” lapho umlingiswa ethi:

Yibo laba abahlale besibhambabula. Yibo laba ababambezela izinguquko.

Kuyavela kule ndaba ukuthi lokhu kwakushiwo isixuku sabafundi. Lapha intsha yayibhekene nephoyisa uNgcobo elalibukwa njengesitha ngenxa yokuthi amaphoyisa ayenolunya. Ulunya lwawo amaphoyisa lugqama ngokudubula abanye babafundi. Lapha le ntsha itshengisa ukungabi naluzwelo njengoba yayiveza ukuthi akayeke ukuyicefezela, ngoba yayithatha ngokuthi ngabe kuningi osekwalunga ukuba abantu abafana noNgcobo kabekho. Isizathu ukuthi bathathwa ngokuthi bayimigoqo evimbele izinguquko ngenxa yokuhlangana nezitha. Kanti miningi nemiphefumulo eseyaphuma ngenxa yesihluku sawo amaphoyisa. Kuphinde kuvele izingane zilithlekela iphoyisa lizishaya qede ziligaxa nethayi. Lokhu kwabe kuyisimo intsha eyayibhekene naso ukulwisana nengcindezelo.

Enovelini kaMngadi (1996) ethi *Asikho Ndawo Bakithi*, uthishomkhulu uDonda uphinde avezwe evukuza abazali mayelana nesimo senhlalo emalokishini. Kulamalokishi kuvela ukuthi isigceme nesigceme kukhona amabhodlelasitolo noluhhohho. Kulesi simo esibuhlungu esidida abazali imiqondo abagcina ngokuphuza, balwe, uphuzo baze baluthelele ngisho izingane zabo. Lokhu kwenza umsebenzi wothisha ube lukhuni ezinganeni eziphila ngaphansi kwalesi simo. Kungagcini lapho kuvele nokuthi izingane ezingabafundi zingomasihlalisane ngenxa yabazali abengenamizi, ezinye zazo sezikhulelwe uma zingebona onina bezingane. Inkinga yothisha yayisekutheni sakheka kanjani leso sizwe esiphila esimeni esikanjalo.

UTHishomkhulu uDonda wayevezela abazali ukuthi izingane abazifundisayo zilimele ezigqondweni nasemphefumulweni yokunukubezwa emakhephini, emahositela, emiqashweni,

ezindaweni ezixhixhayo ezihlala kuzo nasemizini egcwele ichichima. Omunye umthelela omubi wengcindezelo waba semfundweni. Ngezikhathi zobandlululo abamhlophe babengasiboni isidingo sokuba abasundu bathole imfundo esezingeni eliphezulu. Yingakho nje imfundo yabantu abansundu eyayihaqwe izinkinga ezahlukahlukene njengoba eziveza uThishomkhulu uDonda ngenhla. UHendrik Verwoed owaziwa njengongqondongqondo ekuqalisweni kobandlululo eNingizimu Afrika wakhuluma ngemfundo yabantu abansundu kuParsons (1982:294) wathi:

Reform it (black education) so that Natives will be taught from childhood to realize that equality with Europeans is not for them.

(Ayiphuculwe (imfundo yabansundu) ukuze abansundu bazofundiswa bakwazi kusukela ebuncaneni babo ukuthi ukulingana nabelungu akukhona okubafanele.)

UDokotela Hendrik Verwoed esaphethe ezemfundo eNingizimu Afrika wakhuluma njengokuba kuvela kuKavanagh (1985:31) wathi:

My department's policy is that education should stand with both feet in the Reserves and have its roots in the spirit and being of Bantu Societythere is no place for him (the Bantu) in the European Community above the level of certain forms of labour.

(Inqubomgomo yomnyango wami umayelana nokuthi imfundo kufanele igxile eZabelweni futhi ibe nezimpande emoyeni wokuba nguMphakathi waBantu...kayikho indawo (yomuntu onsundu) emphakathini wabamhlophe okungale kwezinga lokusebenza imisebenzi ethile engatheni.)

UVerwoed lona wayengathandi ukuba imfundo iphathwe ngamasonto ngoba ayefundisa abansundu ukuba baphile emhlabeni onamalungelo alinganayo phakathi kwabamhlophe nabansundu. Okwabe kuyinto eyayingekho eNingizimu Afrika. Ngokwakhe kwakumele abansundu bafunde besebancane ukuthi umlungu uyena omkhulu futhi bona bakuvume bakwamukele ukuphila ngaphansi koholo lomlungu. Ngokukholelwa ukuthi eNingizimu Afrika abansundu babenamathuba amancane kakhulu kunabantu abamhlophe uVerwoed kuParsons (1982:294) uqhubeka uthi:

Education must train and teach people in accordance with their opportunities in life.

(Imfundo kufanele iqeqeshe futhi ifundise abantu njengokwamathuba abanawo empilweni).

Lapha uMngadi (1996) ngalo mbhalo uzama ukuveza enye indlela eyayisetshenziswa ukubhekana nengcinezelo ngokuba kuvezwe obala izinto ezimbi ezenziwa ubandlululo nezazingumthelela walo ukuze abantu baqale babuke futhi bacabange ngenye indlela. Lokhu-ke kwakuzobagqumameza ukuba baphonsele inselelo inqubo yobandlululo ukuze bashintshe isimo sezombusazwe bese kushintsha isimo sempilo yabo kuyo yonke imikhakha yempilo. Uma sebezibonile izinkinga babengakwazi ukuqhamuka nezindlela zokuzinqoba ukuze kushintshe impilo yabo ibe ngcono, ingasenakho ukucindezelwa nokubandlululwa ngenxa nje yebala labo. Yingakho nje abantu abansundu nothisha bakhononda ngalokhu. Abaningi babo baxoshwa nguhulumeni wobandlululo. Abanye beqa imingcele baya ekudingisweni njengaye nje uthishomkhulu uDonda njengoba kuvela ukuthi emva kokuvukuza abantu ngenhloso yokubavula amehlo wabe esephoqeleka ukuba anyamalale okokuphela.

UMngadi (1996:113) ukuveza kanje lokhu:

Umzuzwana nomzuzu, izimoto ezazinikezelana ngoDonda
zazimsondeza ekuweleni umngcele wezwe ayezofika kulo angene
endizeni eyayizomedlulisela ezizweni.

Ukushiya izwe laseNingizimu Afrika ngokweqa umngcele akugcinanga ngoDonda. Nabanye bagcina sebelandela ngenhloso yokuyofuna uqeqesho ukuze bakwazi ukubhekana nengcinezelo.

Lesi simo sokweqa sagcina ngokuba abamnumzane bemizi bazithola bephoqeleka ukuba babalekele ulaka lwamaBhunu. Lokhu kuyagqama kuSibiya (2010:47) encwadini esihloko sithi *Ngiyolibala ngifile* eveza ukuthi baningi abagcina beye ekudingisweni ngenxa yakho belu ukubalekela ukubulawa. Bakhona nababeboshelwe ukulwa nokubandlululwa kwabantu abansundu. Bakhona nabayibamba ishisa bekhona ngaphakathi ezweni laseNingizimu Afrika, kwaze kwabe izwe liyakhululeka. Lokhu kuyavela kumdlalo okundlanye obhalwe nguMbhele (1997:16) osihloko sithi “Amaphekula”. Lapha kubalwa abantu abanyamalala abangaziwa ukuthi baphelelaphi. Kuze kuvela indaba ethinta ukuthi ngisho ukungaziwa kwamathuna abo. Kanti bazibandakanye nabaqeqeshelwa ubusosha bomkhonto wesizwe ngaphandle kwezwe laseNingizimu afrika.

Ukweqa umngcele akugcina nje kubantu abasebebadala, lesi simo senabela nasentsheni. Lokhu kuyagqama ezindabeni ezimfushane zikaSibiya (2004) ezitholakala eqoqweni elisihloko sithi *Kuhlwa Ngomnyama* ukuthi baningi abathatha isinqumo sokweqa umngcele baya ekudingisweni. Kulena nje indaba emfushane esihloko sithi “Bazobuya” kuyavela ukuthi ngesikhathi somzabalazo wabafundi ngonyaka we-1976 abanye bathatha isinqumo sokweqa umngcele bayolwela iNingizimu Afrika ukuze ikhululeke. Kanti nezimo ngaphakathi ezweni zasezimuncu kakhulu ngenxa yezigameko ezazenziwa ngamaphoyisa kubantu abasha ababesemzabalazweni.

Lokhu kuyagqama kule ndaba emfushane kaSibiya (2004) esihloko sithi “Ishumi Leminyaka” lapha kwaqala kwaboshwa abafundi, kwaba khona abadutshulwayo bafe. Okwaba nzima kakhulu ukushiswa kwemizi ngamabhomu ngenhloso yokushabalalisa labo bafundi abazibandakanya nomzabalazo wokulwela inkululeko. Yizo lezi zimo ezaphoqa noNdumiso ukuba abaleke emva kokuba umuzi wakubo ushiswe ngebhomu ngoba kwakufunwa yena. Kuphinde kuvele kweminye imibhalo isihluku samaphoyisa ezinganeni zesikole ngokuzidubula ngesikhathi ziteleka, njengoba kuvela endabeni emfushane kaSibiya (2004) esihloko sithi “Umzabalazo” saholela ekutheni ezinye zibone kufanele ukuba ziwunake umzabalazo. Lokhu zazikwenza ngokuba zithamele imihlangano yezombusazwe ngisho namaqiniso akade enganakiwe aqala ukugqama manje kuzona. Yingakho nje ekugcineni lokhu kwaholela endabeni yokweqa umngcele. Okwagcina ngakho ukuthi izingane zilifulathele kanjalo izwe lakubo zashiya abazali nezingane zakwabo. Lesi simo saphinda saholela ekuzigqugquzeleni ukuba zibuye zizotshala amabhomu njengesenzo sokubhekana nengcinezelo.

Lokhu uSibiya (2004:134) ukuveza kanje:

Kuhlwa nje, indaba esematheni eyokuqhuma kwebhomu. Namanje uSizwe akakukholwa ukuthi nguye owenze lokhu. Ezwe enokweneliseka okukhulu enhlizinyweni.

Kuphinde kuvele ukuthi abanye banyamalala lapho izwe selilungiselela ukungena esimeni esisha sezombusazwe. Lokhu kuyagqama kule ndaba emfushane kaSibiya (2004) esihloko sithi “Umgodi” lapho amaBhunu ayesabantshontsha kakhulu labo ababebuya ekudingisweni. Lokhu ayekwenza ngokubabulala bese ebagqiba emigodini esepulazini elithile. Yingakho nje noSimanga indodana kaNgidi yaba isisulu saso lesi sihluku. Lapha uSibiya uveza isihluku

sokuthi oNgidi babembiswa imigodi nje epulazini kanti uzogcina esembela indodana yakhe. Lokhu sekuvela kahle izwe selikhululekile ngaphansi kwekhomishana Yamaqiniso Nokubuyisana.

Kubuye kuphinde kuvela endabeni emfushane kaNxumalo kuNtuli (2001) esihloko sithi “*Ifosholo Ekhanda*”. Kule ndaba uNxumalo (2001) uveza abantu abansundu beqa umngcele beyofuna uqeqesho njengendlela yokubhekana nengcindezelo. Lokhu uNxumalo kuNtuli (2001:11) ukuveza kanje:

Kanti sihamba sibaningi, futhi siphuma esigodini esisodwa
singamashumi amabili lapha phansi kwesihlahla.

Okuvelayo ukuthi ababeqa umngcele babegcina ngakho ukuqeqeshwa ukuze babhekane nesimo sengcindezelo. Uma sebeqediwe ukuqeqeshwa babephakwa nhlangothi zonke. Lapha babegcina sebedudulana nalabo ababebashiye ezweni ikakhulukazi abamhlophe.

Uma siphonsa amehlo okhalweni lwenkondlo kaQwabe kuSibiya (2014: 28) esihloko sithi: “*Uyakhumbula?*”:

Ngesikhathi sokumboza komnyama
Sasihlala phansi kwezihlahla,
Sicul’ amacul’ ethu,
Ayevus’ usinga,
Esikhumbuza izingane zakwethu,
Esikhumbuza izintaba namathafa,
Kweze lakithi lakwaMalandela:
Izw’ esasilishiye singafuni,
Izw’ elalidungwe yinzondo,
Izw’ elalidlwenguliwe,
Izw’ elaliqhewagiwe.

Lapha uQwabe uveza umuzwa walabo ababesekudingisweni mayelana nokukhumbula izwe lokhokho babo. Kuyacaca nokuthi ukuhamba kwabo kwakunzima ngoba kuvela enkondlweni ukuthi izwe balishiya bengafuni, ngenxa yokuthi izwe lalidungwe inzondo. Inzondo eyayiqubuka

kuhulumeni wabamhlophe ngenxa yengcindezelo. Nesimo ngaphakathi ezweni sasinzima yingakho nje kwakungaphileki kahle ngoba babe ngase nawo umhlaba ngenxa yokuthi ngokwenkondlo izwe lase liqhewagiwe.

Uma siwelela kuMngadi (1996) kule noveli ethi *Asikho Ndawo Bakithi* uyakuveza ukuthi umzabalazo wokubhekana nengcindezelo awuphelelanga nje kuphela okhalweni lwezombusazwe. Waphinda wenabela nasezikhungweni zikalizwi, lokhu abakalizwi babekwenza bekuncikisa nenkolo. NgokukaWest kuRowland (1999:131) iBhayibheli lisetshenziswa futhi belisetshenziswe njengomthombo wenkululeko enkolweni.

Lokhu uDe Gruchy kuProzesky (1990:219) ukufakazela kanje:

Parts of the Church are in the vanguard of the struggle for a democratic future for all.

(Ezinye izingxenye zeSonto zazisophondweni lomzabalazo wekusasa lentando yeningi lawo wonke uwonke).

Yingakho nje ezikhungweni zenkolo isithombe sengcindezelo sadwetshwa ngendlela esobala. Sasidwetshwelwa amakholwa ukuze asiqonde kahle ukubhekana nengcindezelo. Izintshumayelo zabafundisi zazigxeka ingcindezelo ziphinde ziphe abantu isibindi nokuzinikela. Lokhu zazikwenza ngendlela yokweneka isithombe njengoba sinjalo. Lokhu kwayindlela yokubhekana nengcindezelo ngoba inhloso kwabe kungukuvukuza abantu bakubone kubalulekile ukulwisana nengcindezelo.

UMartey (1993:36) uveza ukuthi ama-African Theologians agcizelela lokhu:

Liberation, if true, must be historical liberation, if not, there is no liberation. They acknowledge the fact that Africa's present condition has come about as a result of five centuries of African history that has largely been caused by contact with Western capital imperialism.

(Inkululeko uma iyiqiniso kufanele ibe yinkululeko engumlando, uma kungenjalo ayikho leyo nkululeko. Bayalivuma iqiniso lokuthi isimo esikhona e-Afrika njengamanje sifike njengomphumela womlando wabantu abansundu wamakhulunyaka amahlanu ngenxa yokuhlangana nongxiwankulu baseNtshonalanga.)

Yingakho nje uMngadi (1996) emveza umfundisi uMbambo njengoba wayilanda indaba ngokushumayela eveza ukuthi kula majele ayizibaya abizwa ngamalokishi kukwalahlabantu. Kukwalasha lapho kusha abantu beba zibhici ekulangukeni kwamalangabi osizi, lapho kunendlala, ukuhlubula nokugodola kuyinsakavukela umchilo wesidwaba. Kulapho umuntu ebulalela khona ukuphila, nalapho kubulelwa khona ukuphunyula emazisheni nasezidlaleni zokufa. Kulezi zibaya ezingamalokishi okweluswe khona abantu ukuba bangayivusi imihlwenga, kuyaxhixha, kuminyene, kulanjiwe, kunezifo nokukhala nokugedla kwamazinyo. Uyakuveza umfundisi ukuthi izwe libanzi kepha indawo yeningi ayikho. Eningi nenkulu ngeyedlazana.

Ukwenza kukamfundisi ukuvukuza abantu abansundu ngokwenkolo. Isizathu yingoba impilo yabantu abasundu isongwe ngenkolo ngendlela yokuthi akulula ukuhlukanisa ubungcwele nokungengcwele. Umfundisi wayekwenza lokhu ngoba ekuqonda kahle ukuthi ngokwendabuko inkolo ingumhlahlandlela wayo yonke imisebenzi yempilo yabantu abansundu. Kungaba ukuthinta inhlalo, ezombusazwe ngisho nezomnotho imbala (Nkonge, 2014:30-31). Yingakho nje ngonyaka we-1980 Goba kuProzesky (1990) egcizelela ukuthi inkolo (*black theology*) ngeke yahlukaniswa nokuzibophezela nokwakuqhubeka mayelana noguquko kwezombusazwe.

Nokushumayela kwabafundisi kwase kuyinkinga enkulu impela ngoba umfanekiso weSodoma neGomora abantu abansundu babevele bahlala kulo. Ngenxa yesimo sezindlu ezincane ezimpitshene nendawo exhixhayo nokungcola. Ngisho nendaba yeBhabhiloni yayisobala ngoba bavele babebhadla kulo (Manda, 2014:267). Uma eqhubeka umfundisi uMbambo kuvela nenkinga mayelana nokuthi wayezosishumayeza kanjani isizwe ukuthi asilunge sigweme ukubhujiswa ngomlilo ngemuva kokwahlulelwa uma sesivele sibhadliswa ngawo ngaphambi kokwahlulelwa. UMngadi (1996) uveza ukuthi abafundisi bakuthola kunzima ukushumayela ngenxa yezimo zempilo yabantu abansundu. Yingakho nje umfundisi uMbambo wayezwakala kanje.

UMngadi (1996) uveza ukuthi umfundisi wazithola enenkinga ukuthi ngempela angashumayela athini kubantu abeswele ngisho indawo yokubeka isinqe, belala endle, bengenandawo yokumisa ngisho ixhokovana. Kuyavela ukuthi isimo sabantu abansundu sibi kakhulu njengoba izingane zilala kamelo linye nonina noyise zibabuke beciciyela imishado ngengciciyela yothando abathokozisana ngalo ngokulweba besemakamelweni emizini yabantu. Ngisho okhalweni

lwabaganeneyo kulikhuni kumfundisi ukuthi uzothi ngempela bangachitha miphi imizi bevele bengenayo.

UMngadi (1996) uveza ukuthi abafundisi base bebona kuyize leze ukushumayela kwabo uma isimo sempilo sigqugquzela ukwanda komasihlalisana, inselelo enkulu ukuthi ngempela ihlume kanjani ezihlabathini intshumayelo yokuba kwaziswe imizimba ingcinelwe injabulo yomshado. Lokhu kwakuze kudlulele ngisho nasezinganeni abazizele ukuthi abazishaye umthetho waliphi ikhaya kwabona beshayelwa imithetho emzini yabantu.

Lena kwakuyimizamo ngasohlangothini lwenkolo ukuhlomisa amakholwa ngesimo ababebhekene naso ezweni. Lokhu kwakuyindlela yokubhekana nesimo sengcindezelo ngokuphonsela uhulumeni inselelo ngezindlela eziphansi. Isenzo sabantu ababebhekana kanje nengcindezelo ngokuphonsela inselelo uhulumeni wabamhlophe babegcina ngakho ukuboshwa. Nomfundisi uMbambo emva kwentshumayelo zamkhalela waphelela endlini emnyama. Yingakho nje abafundisi abaningi ngokomlando bancamela ukuzidingisa ngoba uhulumeni wabamhlophe wabe usuphenduke isilwane qobo lwaso.

Ngakolunye uhlangothi uMngadi (2012) encwadini esihloko sithi *Bayeza Abanqobi* uveza ukuthi yize nohlangothi lwenkolo lwalubambe iqhaza ekuvukuzeni abantu. Kodwa izinqinamba zazikhona njengoba umfundisi uMbambo ezithola esenkingeni yokuboshwa. Lapha uMngadi uveza ukuthi kwakukhona izintatheli ezazisebenzisana nohulumeni wengcindezelo.

Lokhu uMngadi (2012: 7) ukuveza kanje:

Abazi nakuthi ngiyintatheli nje ngingena ngihlonishwe emahhovisi oBragadiya, okhomishina neJenene. Ngisizwe wuKriel ngokungixolisela ngokubachazela ukuthi ngiwumthwebuli oyincelebane ebhalela namaphephandaba oMnyango wezokwazisa kaHulumeni.

Uphinde aqhubeke uMngadi (2012) aveze kule noveli ukuthi abafundisi abafana noMbambo babengathandeki kuhulumeni wengcindezelo. Yingakho nje kwakukhona owayehlala ebaqaphile kukho konke abakushoyo. Engenandaba nalaba abashumayeza abantu ngokuthi izimpofana ziyobusa ungunaphakathe eZulwini uma zikhohlwa yingcebo nenhlakanipho yasemhlabeni.

Kanti okuvelayo ukuthi umfundisi uMbambo babeshumayela ngobunye emhlabeni yize beyazi inqubo yokuthi ngeyokuthuthuka ngokwehlukana eyayigxile kungcindezelo.

5.4 UKUSETSHENZISWA KWENKOLO YOBUKHRESTU

Ngaphambi kokufika kwabamhlophe kulelizwe njengoba baqalisa bafundisa abantu abansundu ngenkolo yobuKhrestu, kufanele kucace ukuthi abantu abansundu babevele benayo inkolo yabo, amasiko kanye nempucuzeko yabo.

Yingakho nje u-Achebe kuPeterson noRutherford (1990:116) eveza ukuthi:

African people did not hear of culture for the first time from Europeans.

(Abantu abansundu kabaqalanga kubelungu ukuzwa ngamasiko.)

UCele (1997:73) uyabeka ngokuthi abantu abansundu uma sekuza ezintweni ezithinta amasiko abawahlukanisi amasiko enkolweni kanye nasekulawulweni kwezwe ngokombusazwe. Yingakho nje indlela yokuphila yabantu abansundu yakhiwe umcebo wezinto eziningi ezimqoka ezinhle okufanele kwabelwane ngazo nalabo abangeyona indlu ensundu ukunonophalisa umndeni wakwantu. Kungalesi sizathu le noveli ethi *Ulaka LwabaNguni* iqhubezela phambili umcabango wobuntu bobu-Afrika, ukubuka ukuthi akusiwo nje kuphela amasiko obu-Afrika nendabuko okufanele ibuyisane nokhondolo lwempilo yezinye izinhlanga ikakhulukazi zabamhlophe. Ngokufanele izindlela zokuphila zokufika ezivela ngaphandle kwe-Afrika yizona okumele zivumelane ne-Afrika.

Lokhu uCele ukugcizelela kanje:

In Zulu society, culture, politics and religion are inseparable. For instance, it is believed that a King is appointed by the ancestors.

(Emphakathini wamaZulu, amasiko, umbusazwe nenkolo akuhlukaniseki. Ngokwesibonelo, iNkosi kukholwa ukuthi ibekwa amadlozi.)

UBiko ungomunye wabantu abakugxekayo ukusetshenziswa kwenkolo yobuKhrestu ukuze kuthuntubezwe izingqondo zabantu abansundu. Njengoba esho uBiko (2007:61) uthi inkolo yobuKhrestu isetshenziswa njengenkolo okufanele ukunganyelwa ngenkani kwabantu, kwathi

ngesikhathi sobandlululo kwakuyinkolo efanele ukusetshenziswa ukuze ibophe abantu abansundu ngamaketanga engcindezelo. UBiko (2007) ufakazela lokho okushiwo uChomsky (1991:25) kanje:

The masses are a bewildered herd and are therefore considered too stupid to be able to understand things.

(Uquqaba lingumhlambi onobudlwembe yingakho kucatshangwa ukuthi bunobulima ekuqondeni izinto.)

UDlamini (1988:18) naye ezinkondlweni zakhe uyakuhlaba ukusetshenziswa kweBhayibheli ngabamhlophe ukucindezela abansundu noma ukwenza okubi. Enkondlweni yakhe ethi “Uyamazi Umlungu?”

Uzwakala kanje ethi:

Amazwi ayizincijo zobuqidlana
Ezilondwe ngumqulu oyimpicabadala;
Akaviki ngomqul’uyadlalisela.

Umqulu yinkemba yobuntu bakhe ngaphakathi,
Umqulu yinkemba yobuntu bakhe ngaphandle;
Umqulu yinkemba ezalazala imingcwana,
Umqulu yinkemba ezalazala ubungelosana
Wamlandela uyanyamalala ngokuvelavela
UNkinga kaMafavuke njengedangabane,
USikhwili phica ngejulile inkohliso,
USikhwili phicaphica ngenzulu yeZulu.

Umqulu lona akhuluma ngawo yilona iBhayibheli. Umqulu lona uwubiza ngokuthi uyimpicabadala ngoba awuqondakali kahle futhi awuqondisiseki. Emgqeni wokugcina uyasho ukuthi umlungu usebenzisa inkolo (inzulu yezulu) ukuphicaphica umuntu onsundu. Ukukhombisa ukugxeka ukungathembeki komlungu osebenzisa iBhayibheli ukufeza izinhloso zakhe, uDlamini uze ambize ngamagama athile. Umbiza ngoNkinga. Leli gama lisuselwa kulelo elithi inkinga. Ubuye ambize ngoSikhwili, okuyisikhali sokulwa. USikhwili lona kuthiwa ukhohlisa ngenkulu inkohliso. Ukhohlisa abansundu ebe ekhuluma ngezinto eziphathelele nenkolo.

Ngakolunye uhlangothi enkondlweni yakhe uNdlovu (1987:68) ethi “Kanti Koze Kube Nini” uthi:

Wafika wangiye

Wangidoba kuhle kwenhlanzi

Wathumel’ izazi

Zangivala ngebhukukaz’ emehlweni

Kwamnyama bhuqe

Namanje kumnyama

Leli bhukukazi lisangimbozile namanje.

Nalapha uyaveza khona ukusetshenziswa kwenkolo yobuKhrestu neBhayibheli ngabantu abamhlophe ukukhohlisa abantu abansundu ngesikhathi bebaqhwa okungokwabo futhi bebagudluza ezintweni zabo bebacindezela. Lokhu uNdlovu kule nkondlo ukugcizelela ngokuthi abantu abansundu bavalwa amehlo. Lesi simo sadala ukuba bangaboni okuhle nokubi ngoba kwabamnyama bhuqe sebevaleke amehlo. Lobu bumnyama namanje busabambethe abantu abansundu njengoba ibeka imbongi ngokuthi namanje kumnyama, leli bhukukazi lisangimbozile namanje. Ngokuka-Ukpong (1995:6) lesi simo sanezezelwa ukuthi iBhayibheli lafika e-Afrika njengengxenye yesishuqulu sezithunywa zenkolo ekubhozonyelweni kwe-Afrika. Yize ebeka kanjalo uNdlovu (1987) ngeBhayibheli ukuthi lasetshenziswa kabi ngokuba lihlanekezelwe kanti iBhayibheli qobo lwalo nje alinjalo lokhu kugqama kahle lapho uWest kuSawyer (2006) echaza kanje:

The Bible is a product of the social, political, economic, cultural and religious contexts of the Ancient Near East. The Bible is not about the past. It is also a book that speaks to the present.

(IBhayibheli lingumkhiqizo wezenhlalo, ezepolitiki, ezomnotho, ezamasiko kanye nenkolo ngokweso leMpumalanga Eseduze Yasemandulo. IBhayibheli alimayelana nosekwadlule. Liyincwadi ekhuluma nengamanje.)

Ngakolunye uhlangothi lesi simo sokusetshenziswa kweBhayibheli siphinde sichazwe ngenye indlela. Lokhu kuphinde kufake nendaba yesonto ukuthi kwakuziphi izinhloso zalo empilweni yabantu abansundu.

U-Opoku (1964:241) ubeka ngalesi simo kanje:

The church in Africa, especially in the sub-Saharan areas, came into existence as part of the European expansion into Africa, and it still bears the marks of its parentage. It was part of cultural invasion from Europe which did not have much regard for the dignity of African culture and which therefore adopted a disdainful and condemnatory attitude to things African.

(Isonto e-Afrika kakhulukazi kule ngxenye esemazansi ne-Afrika lafika njengengxenye yokusabalala kwabamhlophe e-Afrika, yingakho nje lisaveza izibazi zokuzaleka kwalo. Laba yingxenye yokugxambukela ngokwamasiko okuvela eYurophu okwakungenawo nakancane umuzwa wokuhlonipha isithunzi samasiko ase-Afrika. Yingakho nje babewabukela phansi kanye nomuzwa wokugxeka konke nje okuthinta isintu.)

Uma sibheka okhalweni lwezindaba ezimfushane uSithole (1990) ubhale indaba emfushane esihloko sithi “Umshumayeli” ethathwe eqoqweni elisihloko sithi *Izibani*. USithole (1990) lapha uveza inkolo ungenakho ukwamukela umuntu onsundu ngokosikompilo lwakhe. Lokhu kugqama ngesikhathi uSikholiwe Madondo esengqungqutheleni yokugcotshelwa ubufundisi ebandleni laseTopiya. Okuvelayo ngokuthi uMadondo unabantu abadala ngokutholakala kwamabhodlela emithi yokwelapha nanokuthi ufake neziphandla. Lesi senzo sakhe sagcina ngokuthi angagcotshelwa ubufundisi. Lokhu kwakuchaza ukuthi inkolo yaseNtshonalanga iyabandlulula uma sekuziwa ezintweni zase-Afrika.

Isizathu sako konke lokhu uHolter (2008:70-73) usibeka kanje:

The interpretation of the Bible presents African religion and culture as inferior to the European ones and reflects the servitude of Africa to Europe.

(Ukuhumushwa kweBhayibheli kubeka inkolo namasiko ase-Afrika ezingeni eliphansi kulawo aseNtshonalanga kanye nokugqamisa ubugqila be-Afrika ngaphansi kweYurophu.)

Lapha uyakhononda uSithole (1990:79) ngalesi simo ngokuthi inkolo yobuKhrestu okumele engabe iyamsiza umuntu onsundu ngokumamukela njengoba enjalo ngokwamasiko akhe, kodwa kunalokho ayimsizi ngalutho ngoba iphazamisa wona lomphefumulo. Ekwenzayo le nkolo ukubukela phansi okuthinta i-Afrika ngenhloso yokuba bakushiye phansi okwabo badledlemuke nokwabezizwe. Uthi usesangene kanjalo umuntu onsundu ngenxa yalo iBhayibheli, azithole sekukude emuva sekukude phambili, esesiqhingini nje.

Inkolo uZulu (1982:05) uyibona ibamba iqhaza elikhulu ukudida abantu abansundu ngendlela yokuthi bagcina bengasazazi bengazi nokuthi yini abayenzayo. Lokhu kugqama kakhulu enkondlweni ethi “Simakade Ungubani” uZulu kuMsimang (1982) eqoqweni elisihloko sithi *Intwasahlobo*, ubeka kanje:

Kant’ ungubani weS’makade?

Kade kwasa ngikhohliswa,

Kade kwasa ngiyinzululwane

Ngizululeka kungazululeki;

Ngihlaziya kungahlaziyeki,

Abaflowethu bath’ ungakawonk’ uwonke,

Mina ngokwab’ angiboni,

Ngibon’ umi kolulodw’ uhlangothi.

UZulu (1989) uyakhononda ngenkolo yabamhlophe abantu abansundu asebenzene bathi shi kuyo. Akhononda ngakho kakhulu ukuthi inkolo kubantu abansundu bayiqonda ngomlomo wabezizwe. Yingakho imbongi iveza ukuthi ibadida amakhanda bagcine bengasazi ukuthi ikuphi okuyikona. Lokhu imbongi ikubeka ngokuthi kade kwasa iyinzululwane. Lokhu okuchaza ukuthi bayinyula ngokwabezizwe hhayi ngokwase-Afrika. Isizathu salokhu ukuthi yakhelwe kusisekelo sabo abamhlophe naso abangasiqondi abantu abansundu. Yingakho nje imbongi iveza ukuthi ihlaziya kungahlaziyeki. Ayikulethi ngisho ukubumbana nokubambana kepha iletha ukubandlululana nokukhiphana inyumbazana. Njengoba kuvela enkondlweni imbongi ibeka ngokuthi ngibona umi kolulodwa uhlangothi.

Ngakolunye uhlangothi uMugambi (2013:516) uveza imiphumela yalokhu kudideka kanje:

The conversion resulted in a life of double standards among African converts. On one hand, they accepted the norms introduced by the missionaries who saw nothing valuable in African culture. On the other hand, the converts could not deny their own cultural identity.

(Ukuphendulwa kwaholela empilweni embaxambili kubantu abansundu. Kolunye uhlangothi bayamukela inkambiso eyethulwa izithunywa zenkolo ezingakubonanga ubumqoka emasikweni abantu abansundu. Kwaphinda futhi kolunye uhlangothi asebephenduliwe okungabantu abansundu bangakuchitha okuthinta ubuzwe babo.)

Uma sibheka indaba emfushane ebhalwe nguQwabe (2012) esihloko sithi “Umcimbi Wokukhuliswa”eqoqweni lezindaba ezimfushane elihlanganiswe uMhlambi elisihloko sithi: *EzaseMzansi* ivera ukungqubuzana phakathi kwamasiko esintu nenkolo yobuKhrestu. Lokhu kugqama ngesikhathi abakwaNgema befuna ukwenzela izingane zabo umsebenzi wokuzikhulisa. Eyodwa yezingane zakhona isindisiwe ngakho konke lokhu ikubuka kungubuhedeni.

Isizathu salokhu kuziphatha kwengane kaNgema kungenxa yokuguqulwa kwabantu abansundu empilweni yobuKhrestu. Yingakho nje uWelborn (1965) kuMugambi (2013: 519) ebeka kanje:

Conversion was determined through behavioral norms, in terms of abandoning traditional African customs and adopting western ones.

(Ukuphendulwa kwakugcizelela indlela yokuziphatha, ngokuthi kulahlwe usikompilo lwesintu bese kuthathwa olwaseNtshonalanga.)

Le ndaba emfushane iyakugcizelela ukuthi ukusindiswa akuhlangani namasiko nokuthi ayigudluki kulokhu njengoba yafakwa ubaba wayo omdala uNgema. Okugqamayo ukuthi iqhakambisa i-*Sweet 16* okuvela ukuthi nayo iyisiko labamhlophe. Inkinga igcina ilanyulwa nguNgema omdala okuyena owafaka ingane lo moya ngenxa yokuthi wayengakhanyiselekile naye ngenkolo namasiko.

UQwabe (2012:54) umveza kanje:

“Ngiyathokoza kakhulu mfowethu nawe makoti ukuthi ukuya kwami phesheya kuleya nkomfa yenkolo namasiko kungisuse ulwelwesi emehlweni nasengqondweni.”

Yingakho nje uNgema omdala egcina eseveza ukuthi iBhayibheli alinalo ivesi elikhuluma nge-*Sweet* 16 ngoba nabo abelungu baziqambela leli siko. Lokhu kwabe kuyizinkomba zokuthi abantu abansundu badidwa ngenkolo kusetshenziswa iBhayibheli ngendlela egxeka amasiko esintu. Yingakho nje kuvela endabeni ukuthi amasiko ayimvelaphi yabantu abansundu. Uma engagcinwa impilo iyohlala ingagcwele futhi ingathokozisi ngokwenele.UDlamini (1989:50) enkondlweni yakhe ethi “Ngikhumbule Iqhugwane” usebenzisa iqhugwane ukukhombisa amasiko:

Ngikhumbule iqhugwane ngobundilinga

Phezu kwakungeneka kuphumeke kanzima;

Lalinemfudumalo nawalo amakha obulongwe,

Esithumbanjeni nakhuya okuyinja kulunguza.

Lapha uDlamini uveza ukuthi izinto bezihamba kahle ngesikhathi abantu besalandela amasiko. Lapha uyakhononda kakhulu uDlamini ngokulahleka kwamasiko nolimi lomuntu onsundu. Isimo asebeiphila kuso abantu abansundu, sesikhomba ukulahleka kwamasiko abo. Uthi yiso lesi sizwe esidayise ngamasiko nobuzwe baso. Uthi ngenxa yokuhehwa nokuthathwa yizinto zabantu bokufika, isizwe esinsundu sesigijimele amasiko nolimi lwabo abokufika, asisaluthandisisi ngisho kwalimi lwaso. Uma sekulahleke ukushaywa nokuhlonishwa komthetho emakhaya sekuyizizinda ezifike nabantu abamhlophe esezithatha umsebenzi wokushaya umthetho.

Yingakho ezwakala ethi:

Umthetho nenkolo kwafukamelw’amasonto nezikole

Kwanyamalal’amakhaya kwachum’amasono nezikole.

Imiphumela yalokhu uyayiveza uDlamini (1989:50) emigqeni ethi:

Amakhay’ aba ngondingasithebeni bansondo,

Kwagcwanek’amahlongandlebe ngomthetho-nkolo;

Amahlongandlebe aba ngababusi besililo samakhaya.

Lokhu uDlamni ukuchaza ngokuthi abantu abansundu baphenduka oziyantunta ngenxa yokushabalala kwamakhaya. Izingane zaphenduka amahlongandlebe ngenxa yokunyamalala komthetho wekhaya. Kwabe sekugqama umthetho wenkolo. UNtuli (2004:137) uveza ukuthi imimoya yezinguquko-mpucuko yaseNtshonalanga seyayibhidliza imizi. Kwanyamalala ubukhaya obakhiwa ngubuhlobo nobambiswano lomndeni. Yingakho ikhaya seliphenduke umgede nomhume wokukhosela nje izimbodla nezimpisi. UNtuli uqhubeka aveze ukuthi eziningi zalezi zingane eziphuma kula makhaya kufana nokuthi zihambaze noma zikhulisa okwemikhiwane yasendle engathenwa, iqondiswe, igotshwe, ilungiswe isemncane.

Enkondlweni ethi “Bayakuphika Nkosi” kaNtuli kuNtuli noNtuli (1976:39) uthi:

Bayakuphika Nkosi,
Bathi ngingumzukululu wemfene,
Bathi ingumzukululu wentulo,
Engumzukululu wobala,
Bathi ngingumzukululu wobala.

Lapha uyakhononda uNtuli (1976:39) ngokucwaswa kwabantu abansundu ukuthi akusibo abakhe uSimakade. Njengoba kuvela ngokwembongi ukuthi bathi ingumzukululu wemfene. Kuphinde kuvela ukuthi umuntu onsundu uthathwa njengento engelutho. Yingakho nje uKunene (1995) ebeka ngokuthi uma isizwe nasiphi sesilahlekelwe ubusona sisuke sesingaselutho sesingezicelankobe zanininini. Lokhu ngokukaKunene (1995) kugcina ngakho kokunye babe sebetshelwa yibo labo abangabanqobi babo okuyiyona milando yabo namasiko abo. Phela kwenzeka kanje ngoba sekungale ndlela abafuna lesi sifundo sibe ngayo. Uthi kuqala lokhu kokubili kwakuwumongo nomgogodla wokuphila kahle kwabantu abansundu kodwa manje sebenqunu ngenxa yokufuna ukugxila ezintweni zabamhlophe, izinto okungezona neze ngempela ezabo.

Uma sijikela kuNxaba (1997) kule ncwadi ethi *Kwake Kwaba Nje* uyakubeka ngokusobala ukuthi abantu abansundu babekuqaphela kakhulu okwakwenziwa ngabamhlophe empilweni yabo. Kanti ekuqaleni abantu abansundu abakhombisanga ukubaxwaya abamhlophe ngesikhathi befika. Baze babafundisa nenkolo yobuKhrestu kanti bayisebenzisela ukubakhohlisa abantu

abansundu ngesikhathi baqhwa okungokwabo futhi bebacindezela. Lezi zimo zagcina zabenza bafinyelela ekuhluleleni okuthile ngabo.

Buhle: O! Yeka ukuphuphuthekiswa kwesintu
esinsundu! Siphuphuthekiswa umlungu
njalo ngoba esibona singaphuphuthekile.
Okwakhe njalo kungukuhlale efuna
ukusibona siphansi othulini.

UNxaba (1997) kule ncwadi ethi *Kwake Kwaba Nje* uyakhala ngokuthi umlungu ngeke umqonde ukuthi uwuhlobo luni lomuntu. Ubuso bakhe buyaguquguquka njengombala wonwabu futhi ugcewele izimfihlo eziningi. Nokukhuluma kwakhe umlungu ngeke ukuqonde. Ukukhuluma kwakhe nakho kugcewele ubuqili nokungethembeki okukhulu. Uphinde uNxaba (1997) akhalaze ngokuthi umlungu ugcewele amanga ngoba into ayikhulumayo ngeke ithathwe njengobuqiniso. Umlungu ugcewele amanga ajulile. La manga uwasebenzisa ukudida abantu abansundu.

UNxaba (1997) lokhu ukuveza kanje:

Buhle: [Ngokucasuka] Basitshela ngenkolo yobuKhrestu. Basitshela ukuthi singabahedeni ngakho asamukele ubuKhrestu. Sabemukela lobo buKhrestu ngoba besitshela ukuthi umuntu ongumKhrestu unenhliziyi emnene. Ingabe ibona bumnene lobo obusebuKhrestwini?

5.5 UMDONSISWANO WEZOMBUSAZWE

Umlando encwadini kaNkosi noHlela esihloko sithi, *Imithi ephundliwe* (1968) baveza ukuthi ukufika kwabamhlophe nokugxambukela empilweni yabantu abansundu kwaba nomphumela wokudonsisana. Lokhu kuyavela ngaphansi kombuso weNkosi uCetshwayo nenkathi abafana bakaSihayo bebulala amakhosikazi kayise. Umbusi wabamhlophe wagxambukela ngokufuna leli cala liqulwe yiyo abamhlophe. INkosi uCetshweyo yashaya phansi ngonyawo kwaba nomdonsiswano owaphetha ngokugqubuzana ngokuba khona kwempi yaseSandlwana. Ngisho nangesikhathi senkosi uBhambada kuyavela encwadini kaZondi (1986) esihloko sithi

Insumansumane ukuthi wawulokhu uqhubekile umdonsiswano nabamhlophe. Lokhu kwagqama kakhulu ngentela yamakhanda. Kwakungekho ukuvumelana phakathi kwenkosi uBhambada kanye nomele abamhlophe uNdabazabantu mayelana nokukhokhwa kwentela yamakhanda. Lokhu kudonsisana kwaholela ekutheni kugcine sekunokungqubuzana ngokuba kuphelele empini yamakhanda.

Kuphinde kuvele ukuthi abantu eNingizimu Afrika ababebonakala ukuthi abahambisani nenqubo kahulumeni wangcindezelo, babethathelwa izinyathelo. Lokhu kuyagqama kunoveli kaMngadi (2004) esihloko sithi *Iziboshwa Zothando*, lapha uveza ukucathanyelwa kwentokazi yeKhaladi engumfundi eyayaziwa ukuthi iyishoshozela kwezombangazwe ebizwa ngomholi obhebhezela nemibhikisho ezikoleni.

Omunye umphumela wengcindezelo wadala umdonsiswano phakathi kwamaqembu amabili ezeopolitiki okuyiNkatha ne-ANC. Lesi simo sagcina sesiholele nasezindaweni ezibizwa ngo-alubhadwa. Lokhu kuyagqama encwadini kaNxaba (2007) esihloko sithi *Umdonsiswano* lapha uMngadi uveza ukuthi ukulwisana nengcindezelo kwadala uqhekeko phakathi kwabantu abansundu. Lolu qhekeko lwagcina selugqamisa ubuhlanga obuthinta amaXhosa namaZulu.

Lokhu uNxaba (2007:10) ukuveza kanje:

“Angithi iwona wodwa amaXhosa alaphayana ePhalamende ngoba anikana izikhundla eziphezulu, abese esekhohlisa amaZulu ngamanenjana njena ukuxhophisa izwe.”

Lolu qhekeko kwezombusazwe lwaze lwangenelela nasezindaweni abantu abahlala kuzo. Lokhu kugqama ngisho nasezinkulumeni zabo lapha begcizelela ukuthi uKhongolose ngeke sampela noma angenzani ngoba ngeke athole ukuphatha indawo ethile. Lokhu kudonsisana kwagcina sekungena ngisho nasemindenini kwahlukanisa imindenini ezalanayo. Isizathu ukuthi eminye yemindenini yayimaqembuqembu, lokhu kuvele ngokuthi umnumzane wekhaya ungelinye iqembu bese kuthi izingane nazo zibe ngamanye amaqembu.

Lokhu uNxaba (2007:07) ukubeka kanje:

Phela uMbatha wayesethanda ukuba nyamanambana lapha enhlanganweni yakhe ayeyithanda kabi iNkatha. Umbuzo

owawumkhathaza owawuvela kozakwabo ngowokuthi
babengamethemba kanjani ayefuye ingane eyayiyiphekula.

Lokhu kuqembukelana ngokwamaqembu ezezipolitiki kwagcina futhi sekwehlela kubantwana besisu esisodwa. Abanye balandela oyise ngokwamaqembu abanye baziqokela amanye ahambisana nalokho abakholelwa kukho. UNxaba (2007) kule ncwadi ethi *Umdonsiswano* uyaveza lapha ukuthi amaqembu mabili okuyiwona ayenoqhekeko kwabe kuyi-ANC kanye neNkatha. Intsha eningi yajoyina uKhongolose. Lapha uNxaba (2007) kwaMbatha uveza ukuthi ezinganeni zakhe kukhona eyayinguKhongolose bese kuba khona ezicheme noyise eqenjini leNkatha. Lokhu kuhlukana ngokwezepolitiki kwagcina kuzala ukuxabana phakathi kwezingane zandawonye.

UNxaba (2007:15) ukubeka kanje lokhu:

Ibandla lalijiyelwa umqondo. Alangazi okwakumele likwenze libona abantwana bandawonye bezosakazana ngezibhamu izidumbu zabo zilale zifulathelane.

Ngesikhathi sengcindezelo kwaba khona umdonsiswano phakathi kwabantu abansundu ngesikhathi bebhokene nengcindezelo. Ukudonsisana kwakufaka ukubulalana kwabantu abansundu ngokwamaqembu ezezipolitiki ayelwisana nengcindezelo, okwabe kuyiNkatha kanye noKhongolose. Lokhu kuyagqama encwadini kaSibiya (2010) esihloko sithi *Ngolibala Ngifile*. Lapha uSibiya uveza umphumela wesimo sezombusazwe ngesikhathi sengcindezelo ngasohlangothini lomphakathi wabantu abansundu. Isimo sasimanzonzo kufa abantu ngaphansi kwesimo sodlame, kukhombana amaqembu amabili ezezipolitiki okuyiNkatha kanye ne-ANC.

Lokhu uSibiya (2010:47) ukubeka kanje:

Isho izamule inganono. Kubande emathunjini endodeni. Aphume ngawo amaphijama uMadonsela. Bekudutshulwa khona laphaya ngenhla ngaserenke lamabhasi namatekisi. Wamane wajabhela khona nje mfo kaMadonsela. Kwaconsa unyembezana. Amandla nethemba kwaphela emizamweni engaka yabo benoNdlela yokugcina ukuthula kulesi sigceme, abantu sebedutshulwa kanje. Izidumbu wubugingqigingqi.

Lesi kwabe kuyisimo esesingumphumela wangcindezelo ngenxa yokuthi abantu abansundu babesemzabalazweni belwisana nengcindezelo. Lokhu kwakusho ukuthi umcindezeli naye wayengazibekile phansi ezama ukubaxova abantu abansundu kulokho ababekuzama. Yingakho nje uSibiya (2010:49) eveza namaqhinga kahulumeni wengcindezelo ngokuthi kwakuba khona

oshaya ucingo emva kokubulawa kwabantu. Ngokuvamile kwakuba indaba ethi njengoba abantu bedutshuliwe nje kungenxa yelinye iqembu. Kukhonjwe i-ANC uma ucingo luqondiswe koweNkatha. Kube iNkatha esibulele abantu uma ucingo luqondiswe ku-ANC. Ekugcineni kwavela ukuthi uhulumeni usebenzisa isandla sesithathu ukubulala abantu ukuze kube nodlame olungapheli. Lokhu kuvela ngophenyo lwamaphoyisa ngokutholakala kwemoto ebomvu eyabonakala mhla ifika ivulelela ngenhlamvu abantu belindele ukuya emsebenzini. Wayephinde futhi uhulumeni wengcindezelo wazama ukuxova abaholi ababezama ukuphemba umoya woxolo ukuze kubhekwane ngqo nengcindezelo.

Lokhu uSibiya (2010:50) ukuveza kanje:

Into engimangazayo yilezi zinkulumo esezivele zokuthi ngikuhamba ngemuva. Uyabona mfowethu, abantu bami bazi kahle ukuthi inqubo ithi makungabulawa muntu. Umuntu unelungelo lokucabanga ngendlela yakhe. Wena kawusona isitha kimi. Ukuthi siholo izinhlangano ezahlukeni akusho ukuthi sekumele sixabane ngoba iqiniso linye, sobabili silwela inkululeko, sifuna inkululeko kasiyibangi.

USibiya uphinde aveze ukuthi uhulumeni wabamhlophe wabona ukuthi abaholi abaxoveki wabe esejikela kubalandeli wabafaka umoya wazikhova. Lokhu uhulumeni wabacindezeli wakwenza ngokubanikeza ulwazi olungekho. Lesi simo uhulumeni wengcindezelo wayesihlele ngokutshala izimpimpi. Siyagqama lesi senzo enovelini kaMngadi esihloko sithi *Iziboshwa Zothando*. Eveza isikhulu esiphakeme uMavuthela Shisani esethenjwayo ezinhlanganweni zabansundu zombangazwe. Kanti uyimpimpi endala kaKheneli Man Hurter. Uvame ukuboshwa ukuze izwe lishiywe naleso sithombe samanga, kanti uzoncetheza uma kuhlengenwe usuke elethe ezinzulu izimfihlo zemihlangano yomzabalazo ebanjelwa koLusaka, Harare, Maputo nakwezinye izindawo zakuleli, nakweliphesheya kwezilwandle. UMngadi uphinde aveze ukuthi abantu abansundu babeyengelwa kanjani kunoxhaka wokuphenduka babe zimpimpi. Lokhu uMngadi (2004:59) ukubeka ngokuthi lokhu babekwenza ngokukucela ukuba uzobenzela umsebenzi wegazi bese bukuholela ungakaqali umsebenzi. Uphinde usayiniswe amaphepha ongawafundile bese kuba ukugaxela kokujoyina ubumpimpi lokho.

Yingakho nje uSibiya (2010:54) eveza abalandeli bephenduka indlobane ngesikhathi abaholi bezihlangano bebize umhlangano, ngenxa yokuthi zase ziwenzile izimpimpi umsebenzi wokuxova. Ukubakhuza kwaba sengathi bathelwa ngezibonkolo, babonakala bengasabambeki

nokubambeka. Lesi simo saholela ekutheni kube khona ukujikijilwa kwesitini esacishe sashaya ikhanda likaMadonsela kwaze kwasiza ijubane. NoNdlela naye kwaba yiso lesi wakhapha elokugcina ijubane. Isimo saqhubeka saba nzima kakhulu kunakuqala ngoba abalandeli bagcina sebesongela abaholi.

Lokhu uSibiya (2010:56) ukuveza kanje:

Izimpisi ezifana nawe zifanelwe wukufa. Lindela ibhasi eliya eZulwini. Sesikhathele yilobu bumbuka bakho obungapheli. Noma ungazama ubaleke ngeke ufike ndawo, ubhekiwe, uqashelwe.

USibiya uyaveza ukuthi umphumela wokuxova abalandeli waba mubi ngoba uNdlela wagcina ngakho ukufa nomndeni wakhe ngokushiselwa umuzi wakhe. Kanti uMadonsela yena wasinda ngokulambisa ngoba wathi lapho eqhamuka ngakubo, wakhangwa ngamalangabi akhotha emafini, umuzi kayise ususha, kunabantu abawuzungezile begade ophumayo. Lesi simo sagcina simphoqhelele ukuba ashiye umndeni wakhe, wafudukela ezweni laseZambia.

Yingakho nje uMngadi (2001:12) kule noveli esihloko sithi *Ifa Ngukufa* eveza ukuthi umdonsiswano kwezombusazwe kwaholela ekutheni abantu balahlekelwe okuningi ababekujulukele. Lokhu kuyagqama kule noveli lapho uMkhize ikhehla eseliphenduke isiqashi lalahlekelwa amadodana alo amathathu aqhululwa ngenhlamvu. Isitolo nebhodlelasitolo kwasasazelwa ngenja ebomvu kwasala kuwumlotha. Abesifazane bagcwala amahlathi ngenhloso yokubhacela impi, yingakho nje nomkakhe waba neshwa lokushaywa yimamba ehlathini lapho waphelela khona.

Umpfumela womdonsiswano ngenxa yengcindezelo wenabela kuzo zonke izigaba zempilo yabantu abansundu. Lesi simo sibembathe abantu abansundu bagcina sebewelega naso okhalweni lwenkululeko. Yiso lesi simo esidala ukuba lungabibikho uzinzo empilweni yabantu abansundu. Ukubambisana kuyivela kancane, okuyikona okuyimpilo yeningi ngukuklwebhana. Lo mpfumela ugcina sewenabela nakwezepolitiki. Kule ncwadi esihloko sithi *Ababulali Benyathi* uMngadi (2008) ucubungula umphumela wengcindezelo ngasohlangothini lwezepolitiki. Lokhu kwenzeka ezindaweni zasemakhaya eziphethwe ubuholi bandabuko amakhosi, lapha kugqama ukungqubuzana. Ukungqubuzana kudalwa ukungabambisani phakathi kobuholi bendabuko kanye nobuholi bamakhansela obukhethwe ngentando yeningi. Lokhu kungabambisani

ekuphatheni nasekuletheni intuthuko kuyagqama kule ncwadi kaMngadi njengoba iphuzu azama ukuligqamisa kule ncwadi elezinkunzi ezimbili esibayeni esisodwa. Ngokwesintu nangokwendalo kuyaqondwa kahle kamhlophe ukuthi amakhosi amabili awabuselani. Kanjalo nezinkunzi esibayeni esisodwa azihlalelani ngoba siyafa leso sibaya.

UNdlovu (1987:70) enkondlweni esihloko sithi “EzakwaZulu” uyakhononda ngokubukelwa phansi isakhiwo sendabuko:

Iphos’ amehlo nxazonkana;
Ngabona izinkedama zikaNdaba;
Ziphenduka zaba ngamalulwane,
Zalahl’ imikhuba yesizwe,
Ziluma ziphosis’ okwegundane.

Uma ehlolisiswa uNdlovu (1987) kuyaveza ukuthi ukhononda ngendlela abantu abansundu abalahleke ngayo ngokudicilela phansi okwabo uma sekuza ezindabeni zokuphatha. Lokhu kuvela enkondlweni ngokuthi zalahla imikhuba yesizwe.

UMngadi (2008) kule ncwadi uqhakambisa ukugqubuzana phakathi kobuholi bendabuko kanye nobuholi obukhethwe ngabantu. Lokhu kugqumbuzana kulethwa isimo esisha sezepolitiki esibizwa ngentando yeningi. Lesi simo sezepolitiki senza abantu abakhulele emalokishini njengoba evezile uMngadi (1996) ngenhla kule ncwadi yakhe esihloko sithi: *Asikho Ndawo Bakithi* mayelana nendlela ababephila ngayo abantu ababehlala ezindaweni ezingamalokishi. Manje laba bantu abanye babo uMngadi (2008) ubaveza sebehlala emkhaya, babubukele phansi ubuholi bendabuko. Yingakho nje kugqama iphuzu lokuthi amakhosi aphelelwe yisikhathi manje. Ngakho-ke intando yeningi iphoqa ukuthi abaholi mabakhethwe ngabantu (Mngadi, 2008:13)

Yingakho nje uMngadi (2008:13) eveza umphumela walesi simo kanje:

UDuma: Kuzocaca maduze nje ngoba izinhlelo zentuthuko sezizoqala kungekudala.

Lapha uMngadi uveza umphumela wengcindezelo mayelana nokungahlonishwa kobuholi bendabuko. Inqubo entsha yentando yeningi yokubusa izwe akukho lapho iphakamisa khona ubuholi bendabuko neqhaza obungalibamba. Lokhu kuyizinkomba zokuthi ngesikhathi kuthathwa izinqumo kuCodesa sengathi indlu yobukhosi ayimelelwanga kahle. Nomhlahlandlela wokusebenzisana phakathi kobuholi bendabuko kanye nobukhethwe ngabantu awucaciswanga kahle. Isizathu sisobala njengoba kwaziwa ngokomlando ukuthi ukugxambukela kwabamhlophe empilweni yabantu abansundu kwaholela ekubhidlizweni kwesakhiwo sobuholi bendabuko. Bese kuba izindawo zasemalokishini eziholwa ubuholi obukhethwe ngabantu. Ngakho-ke abantu abazalelwa kulezi zindawo zasemalokishini bagcina bekhula ngokuzibukela phansi izindawo zasemakhaya kanye nobuholi bendabuko. Yingakho nje lezi zindlela zokubusa zixabana ngenxa yabuholi obubili obunesakhiwo esingefani obuhola isizwe ngesikhathi esisodwa.

Yingakho uMngadi (2008:14) eveza ukucabanga kwekhansela kanje:

UDuma: Eqinisweni nje, mina ngeke ngicele kuye uma sengiqala izinhlelo zentuthuko. Phela abantu befuna intuthuko nje kwaphela.

UMngadi (2008) kule ncwadi ethi *Ababulali Benyathi* uyaluveza uhlangothi lobuholi bendabuko mayelana nendlela abalubuka ngayo udaba lokusebenza kwamakhansela ezindaweni zabo. Lokhu ukuveza ngenkosi uShandu etshengisa ukungenami mayelana namakhansela. Lapha kugcizelela iphuzu lokukhwezwa kwabafokazana phezu kobuholi bendabuko. Kuphinde kuvele nezinto okwakufanele zenziwe, ezagcina zingenziwanga zaholela ekuhlehliseleni impilo emuva (Prah, 2010:02). UMngadiuveza ukuthi uhulumeni wentando yeningi wenza iphutha elikhulu ngokungaqinisi amandla obukhosi kumthethosisekelo. Okusho ukuthi ngamanye amazwi uhulumeni wentando yeningi wawahlinzela ezibini amakhosi. Yingakho nje amakhansela engasiboni isidingo sokuwahlonipha nokuwalalela okhalweni lokuthuthukisa umphakathi. Lokhu kwagcina sekunodlame oluholela ekuhlukaneni phakathi komphakathi ngokuba khona abahambisana nenkosi nabahambisana nekhansela (Mngadi, 2008:33).

UPrah (2010:06) lesi simo usichaza kanje:

The fact that, they are culturally programmed and trapped in the web of the imperial scheme is not a realization which comes easily to them. Furthermore, pertinently their material interests in the existing scheme of things, often blinds them to the fact that they

serve more imperial interests, than the interests of the broader and poorer masses of their populations.

(Iqiniso ukuthi bawunguliwe ngokwamasiko kanye nokugaxela esizindeneni sohlelo lwabacindezeli okungekona ukuqonda okuza kalula kubona. Kuqubekela phambili, okubalulekile okuvuna izidingo zabo kulolu hlelo lwezinto, olujwayele ukuphuphutheka eqinisweni lokuthi bahlinzekela izimfuno zabacindezeli, kunezimfuno ezivulelekile zoquqaba lomphakathi ompofu.)

Yingakho nje uMngadi (2008) kule ncwadi ethi *Ababulali Benyathi* esichaza lesi simo ngokuthi, ukungaqondwa kwentando yeningi kwagcina sekwakha amakilasi amabili ngokweMaksizimu. Elokuqala yileli elisaqhubeka nokubambelela ezintweni zesintu. Leli kilasi litholakala ezindaweni zasemakhaya. Bese kuthi elesibili yileli eselikubukela phansi okwesintu ngenxa yohlobo lukahulumeni osebenzisa inqubo yaseNtshonalanga. Le nqubo umlando uveza ukuthi ayinakho ukuxhumana ngqo nezimo zempilo yase-Afrika (Prah, 2010:09). Lo mdlalo kaMngadi uveza ukuthi imiphumela yengcindezelo yadala enkulu inkinga ngasohlangothini lokuphatha. Ngenxa yokuthi abantu banquma ukudledlemuka nenqubo yaseNtshonalanga. Okuyinqubo engazange ithele izithelo ezinhle empilweni yabantu abansundu kodwa iletha udlambedu oluhambisana nokuchitheka kwegazi. Yingakho nje nomdonsiswano phakathi kwekhansela nenkosi kwaphetha ngokuba abanye balahlekelwe imiphefumulo yabo (Mngadi, 2008:68-69).

5.6 ISIPHETHO

Lesi sahluko besibheka imiphumela yengcindezelo empilweni yabantu abansundu. Lesi simo sabahaqa abansunduezigabeniezahlukeni zempilo. Izizathu ezazibangela bagcine sebenza kanje, yingoba babencishiwe amathuba kwezempilo kanti nomhlaba base bengenawo ngenxa yokuphucwa ngodlambedu. Ababekwenza lapha abantu abansundu babezama ukulungisa isimo sabo sempilo. Lokhu kwagcina sebesilungisa nangezindlela ezaba nemiphumela emibi.

Kule sahluko kuvele futhi izinhloso zokubhalwa kwale mibhalo ekhonondayo. Okokuqala le mibhalo ibihlose ukuveza ibeke obala izinto ezimbi ezweni laseNingizimu Afrika ngaphansi kombuso wabamhlophe owawugcwele ingcindezelo nobandlululo. Okwesibili ukugxeka lezo zinto ezimbi ngaphansi kombuso wengcindezelo nobandlululo. Okwesithathu inkombandlela okucatshangwa ukuthi izwe kumele liphile ngayo uma sekuphele ubandlululo. Yingakho isahluko esilandelayo sizobheka ukuthi kwabhekwana kanjani nengcindezelo.

ISAPHLUKO SESITHUPHA

UKUBHEKANA NESIMO SENGGINDEZELO

6.1 ISINGENISO

Umlando waseNingizimu Afrika uveza umzabalazo owawugxile ekulwisaneni nengcindezelo yokuphathwa kwabantu abansundu ngabantu abamhlophe. Umzabalazo bewuphakwa ngokubhekana nezimo zengcindezelo kuzo zonke izinhlangothi, ezifaka ezombusazwe, amasiko kanye nenkolo. Ngakho-ke lezi zinhlangothi zibambe iqhaza elibalulekile impela empilweni yabantu abansundu ukubhekana nengcindezelo kanye nobandlululo. Kuzokhumbuleka ngokomlando ukuthi isimo sabantu abansundu saba yile nto esiyiyo mayelana nokucindezelwa ngenxa yomphumela wokugxambukela kwabantu abamhlophe nobungxiwa baseNtshonalanga empilweni yabantu abansundu. Yingakho nje injulalwazi yeMaksizimu nababhali abalandela le njulalwazi babehlongoza begqugquzela umoya wokusukuma bazibambe ziqine. Baphinde bavukuze abantu ukuba basukume ngokuthatha okungokwabo njengendlela yokushintsha umlando nokuzuza nokunqoba (Emmanuel, 2014:32).

6.2. AMASU OKUBHEKANA NENGGINDEZELO

Abantu abansundu basebenzisa amaqhinga ahlukahlukene ukubhekana nengcindezelo. Lokhu kwabe kuzinkomba zokuthi abahlalanga bagoqa izandla kodwa kukhona abakwenza ukulwisana nesimo sengcindezelo. Amasu ababewasebenzisa ayehambisana nenkathi ababephila ngaphansi kwayo. Lokhu kuyagqama mayelana namasu ayesetshenziswa ngesikhathi samakhosi awafani navesetshenziswa lapho abantu abansundu sebefudukele ezindaweni ezingamalokishi ngenxa yokususwa ngenkani ezindaweni zabo.

Yingakho uMashele noQobo (2014:29) bebeka kanje:

Africans did not take this lying down. From the first Frontier War of 1779 to the last war of resistance (the Bhambada Rebellion of 1906), from King Moshoeshoe to King Sekhukhune, Africans engaged in different forms of resistance.

(Abansundu abazange bazithele ngabandayo. Kusukela ezimpini zesifunda kuya empini yokucina yokuzabalaza (impi yamaKhanda yonyaka we-1906), kusukela kuSilo uMshoeshoe kuya kuSilo Sekhukhune, abansundu babeyingxenye yokuzabalaza owahlukahlukene.)

6.2.1 IZINYATHELO ZABAHOLI BENDABUKO

Endabeni kaZondi (1986) esihloko sithi *Insumansumane* kuyavela ukungqubuzana phakathi kwabantu abansundu nabamhlophe. Lokhu kwakwenzeka ngokuba inkosi uBhambada washaya umlungu ngokungahloniphi. Ngisho sekuvela ukuthi ukushaywa kwakhe ukungahloniphi, uNdabazabantu yena waqhubeka nokuveza naye ukungabahloniphi abantu abansundu ngokungayilaleli inkosi uBhambada. Yingakho uNdabazabantu wayephendula ngokuthi akuyena umuntu lo omshayile, ngumlungu, kwase kugqama elokuthi awuyona inkosi kuyena wena uphethe abantu abansundu.

Lesi simo sasiveza ukuxabana kwamasiko okugcina sekunyukela nasekucindezelweni ngokobuhlanga. Ukulingana kwamalungelo kwakubukelwa phansi nguNdabazabantu ngokuqhakambisa ukuthi abamhlophe bakhulu kunabantu abansundu. Yize uBhambada wayeyinkosi kodwa wayengeke apha the abamhlophe, kubona wayefana nomfokazana. Abamhlophe babengamhloniphi ngenxa yokuthi ungowebala elinsundu.

Ngakolunye uhlangothi uZondi (1986) uphinde aveze okunye futhi ukungqubuzana okwakugxile kuhlobo lwentela okwakufanele abantu abansundu balukhokhe; lena kwabe kuyintela yezindlu namakhanda. Kuyavela ukuthi inkosi yamaZondi uBhambada ngokukaZondi (1986) yakuphonsela inselelo lesi sinyathelo sikhulumeni ngoba yena wayengakujabuleli lokhu kokukhokhiswa kwabantu intela ngoba wayekubona njengomthetho ohambisana nokuxhashazwa kwabantu ngokwezomnotho. Yingakho nje evela ngendlela yokungavumelani nohulumeni wabamhlophe, lokhu ekwenza ngokufuna ukuba uNdabazabantu anike izincazelo ezihambisana nezizathu zokukhokhwa kwayo intela.

Yize amakhosi ayesethwaliswe umthwalo wokuqoqa intela eyayigqugquzelwa umoya wobungxiwa. Amakhosi qobo lwawo ayengebona ongxiwa kodwa lokhu ayekwenza ngenxa yezimo ezaziphoka mayelana nokuncikiselwa ngokwesikhundla sobukhosi. Lokhu kwakuyikhalisa kakhulu inkosi yamaZondi ngenxa yengcindezelo yentela, kanti nabantu besiZwe sakwaZondi babethwele kanzima ngenxa yokuhlala endaweni ecinene ngenxa yokuthi umhlaba wabo omningi wawudliwe wase unikezwa abamhlophe bavula amapulazi, nalokhu kokuthelelwa kwezindlu zabo abazakhela bona ngaphandle kosizo lukahulumeni ngempela kwakubakhathaza kakhulu emphefumulweni.

Yingakho nje uZondi (1986) ubeka kanje okwakuphikwa inkosi uBhambada:

UBhambada: Lezi zindlu zethu

sizithelelani ngoba asihlangene

ngalutho kuzo noHulumeni, siyazakhela

ngaphandle kosizo lwalo hulumeni.

Lokhu amakhosi agcina esekuphonsela inselelo ngokukuphikisa ngezwi likaBhambada ngoba kwakuhambisana nomoya wokucindezela abantu abansundu ngokubahluphekisa. Uvo lwabantu abansundu lwalungalalelwa kodwa olukahulumeni okwakufanele lulalewe ngokuba amakhosi kube yiwona adudulele abantu bawo ekugqilazweni. Yingakho inkosi yakwaZondi yayishaya phansi ngonyawo, ingayizwa nokuyizwa indaba yokuhluphekisa abantu ngokubafaka esithandweni sokucindezelwa (Zondi (1986:32).

Yingakho uZondi (1986:64) eveza ukuthi inkosi uBhambada yayinganeme neze kanje:

UBhambada: Ayikho into ayiqinisile, kukhona amakhosi

asesuswe ezikhundleni, nami ngezulelwa

ngamanqe, ngoba ehluleka ukuqoqa le ntela,

la makhosi athi uma efika kubantu bawo

abuzwe le mibuzo angafuni nayo uNdabazenu.

UZondi (1986) uveza ukuthi uhulumeni wayengazimisele ukuchaza nokuba kuboniswa ngale ntela yingakho ayegcizelela ukuthi asikho isidingo sokuchaza, ngoba akekho umuntu ongazi ukuthi unekhanda, yilo lelo khanda afuna lithelelwe uhulumeni. UZondi (1986:67) uveza uBhambada elokhu eqhubeke nokumphonsela inselelo uhulumeni ngokufuna incazelo kanje:

UBhambada: Abantu bazofuna ukwazi ukuthi lizoze

lithelelwe nje ngoba linjani, lenzeni,

angikuzwisisi uma uthi akukho lutho

oludinga incazelo lapha. Ngiyezwa

ukuthi isilima yimina, lawa amanye

amakhosi ayayizwa lento. Uzokhumbula

ukuthi emhlanganweni esasinawo kukhulunywa
ngentela yezindlu, la makhosi othi asethe izwi
likahulumeni elawo kwavela ukuthi athola
ubunzima ekuqoqeni le mali, esinye sezizathu
ukuthi abantu ayehluleka ukubanelisa ngezizathu zale
ntela.

INkosi uBhambada wayenganelisekile ngendlela izinto ezazenzeka ngayo. Wayefuna izincazelo ezizwakalayo ukuze akwazi ukuchazela abantu njengomholi ngenxa yokuthi amanye amakhosi akuthola kunzima ukwenza umsebenzi wokuqoqa intela ngoba abantu bawo bafuna izincazela ezigculisayo. Kwagqama ukuthi abantu abaningi besilisa abasebenzi, lokho nje kukodwa kwakuchaza ukuthi ngeke ngempela kube lula ukuba bawukhokhe lo pondo odingekayo. Yingakho uZondi (1986:68) eveza ukuthi lesi simo sayenza impilo yabantu abansundu yanzima kakhulu njengoba babencike kakhulu ekulimeni ukuze baphile. Yingakho uZondi eveza ukuthi uBhambada wayengayizwisisi indaba yokuthi abantu abayosebenza. Wayebeka ngokuthi lokhu kusebenza kwabo kwakungeke kubayise phambili; kuphela nje kwakuzobagqilaza.

UZondi (1986:72) ukuveza kanje lokhu :

UBhambada: Angikwazi mina ukuthi abantu
abayosebenzela uhulumeni, lo mbuzo
ufanele ubuzwe yinoma yimuphi
umuntu ohlakaniphile. Lo hulumeni
akasho ukuthi asiyosebenza ukuze
sinothe, uthi asiyosebenza ukuze
sikwazi ukukhokha intela.

Lapha inkosi uBhambada yayiveza izinkomba zokulwisana nendaba yokuphoqhwa kwabantu ngezindlela eziphansi ukuba bayosebenza bengeke banothe. Yingakho nje isimo sokukhokhwa kwale ntela eyayaziwa ngokuthi i-*Poll tax* ukhandampondwe sashintsha izinto sashubisa nesimo senhlalo esizweni samaZulu ngoba abantu abazange basimukele kahle kwagcina sekukhona

nodlame kwezinye izindawo. Umlando uveza ukuthi abebenqaba ukukhokha babehlaselwa, kwakushiswa ngisho nemizi yabo ngamaphoyisa amhlophe.

UBhambada kaMancinza wakwaZondi akagcinanga ngokunqaba ukukhokha intela leyo kepha wabe esethatha izikhali wabhekana nesimo sengcindezelo. Lokhu wakwenza ngokuba angene ehlathini laseNkandla lapho ajoyinwa khona ngabanye ababekholelwa ekutheni kumele kuliwe nokukhokhwa kwentela yamakhanda eyayifunwa ngodli ngabamhlophe.

Ukuphonsela inselelo uhulumeni wabamhlophe akugcinanga nje ngenkosi yakwaZondi. UGcumisa (1993) encwadini esihloko sithi *Awuwelwa UMngeni* uveza ukuthi nenkosi uSalimani yakusukumela okwakumayelana nesinqumo esisha semantshi esasithinta ukuklanywa kabusha kwemingcele esasigqugquzelwa abelungu bamapulazi ababekhala ngemihlambi yemfuyo yabantu abansundu. Babethi incintela imfuyo yabo ngamanzi omfula uMngeni kanti futhi ithelela imfuyo yabo abamhlophe ngezifo ezithathelwanayo. Nokuthi izimpuselana zezinkuzana zezinkomo zabantu abansundu zizalisa izithole zabo bese kuphuma uhlobo lwezinkomo olungasile.

Lolu daba inkosi uSalimani yalusukumela ngokuba ibize umhlangano nabozalo kanye nezinduna zayo. Lo mhlangano wawuhlose ukwazisa abozalo kanye nezinduna ngokubanikeza umbiko ogcwele ngesinqumo semantshi yaseMshwathi uZithulele mayelana nokuklanywa kabusha komngcele. Umphumela womhlangano kwaba isinqumo esathi akuboniswane nemantshi ngalolu ndaba njengendlela yokubhekana nesimo sokusikwa kabusha komngcele. Ngempela lahlanganiswa ithimba inkosi uSalimani elalizobonisana nemantshi eMshwathi.

UGcumisa (1993:10) lokhu ukuveza kanje:

USalimani: Uzalo lukaManyosi lolu olingisingethe. Asize ngabumpi kepha sizobonisana nawe ngalolu daba ongeshwamise lona kuthangi, ukuthi izwe likababa selisikelwa abelungu.

Kulesi sithangami uGcumisa (1993:12) uyakuveza ukuthi abantu babengafisi ukulwa nohulumeni kodwa babegqamisa iphuzu lokufuna ukumeluleka ngoba kubona wayesetshengisa ukuphaphalaza. Babesiveza isizathu sokufuna ukumeluleka ngoba babekuqhakambisa ukuthi

izwe akuyona into encane. Ngoba ngisho nasendulo ngesikhathi sokubusa kweziNgonyama umhlaba wawulwelwa, kufe abantu. Kuphinde kuvele ukuthi umhlangano wenkosi uSalimani kanye nemantshi awuthelanga zithelo. Ngisho isifuna ukubonana noMbusi uSemtsewu, imantshi yamchitha. Inkosi yathatha isinqumo sokubhekana nalolu daba ngokuba iyolubeka ezithebeni zesizwe.

UGcumisa uveza ukuthi inkosi uSalimani yathatha isinqumo ngokuthi izobazisa abantu bayo bakwaVimbingwenya naseMngeni ngale mpicabadala, kanye nesizwe sayo sonke izosibikela. Lokhu uGcumisa (1993:16) ukubeka kanje:

USalinami: Ngilapha phakathi kwenu namuhla ukuzonazisa ukuthi uhulumeni ngomlomo kaZithulele ethunywa nguSomtsewu uthi le ndawo yakwaVimbingwenya kanye nephakathi kwemifula uMngeni noMkhabela enakhe kuyona, useyangephuca yona uyinika abelungu bakubo.

UGcumisa uyakuveza ukuthi abantu babegqugquzelwa ukuba babe munye nenkosi yabo odabeni olubucayi oluthinta umhlaba. Isizathu ukuthi inkosi uSalimani wayeseyazi inhloso yokusikwa komngcele ngale ndlela njengoba engaziswanga. Abelungu bamapulazi babefuna ukunweba izindawo zokulima nokufuya kanye nokuthola izisebenzi ezizosebenza ipulazi zibe ngaphansi kokugqilazeka kwakhona okungapheli. Ekugcineni uGcumisa uyakuveza ukuthi umhlangano phakathi kwenkosi uSalimani noMbusi uSemtsewu wagcina uhlangene. Kwavela ukuthi abamhlophe ububhoklolo babebuthwele ngamakhanda ngoba uSemtsewu wakugcizelela ukuthi izwe aliphethwe inkosi uSalimani elikahulumeni uliphathele indlovukazi uKhwini, hhayi uShifu Dinizulu Zulu.

Kulo mdlalo kuyagqama ukuthi indaba yamapulazi yayingekho ezindaweni nasempilweni zabantu abansundu. Kwase kuyimpilo entsha eyayihambisana nokuxhashazwa nokugqilazwa into engapheli. Yangena ngenhloso yokuzonciphisa ukuzimela nokukhululeka kwezomnotho esizweni esinsundu. Lokhu kungena kwabamhlophe namapulazi kwaba nomthelelela wokudliwa kwezindawo zabantu abansundu, base bencishiselwa izindawo zokulima nezamadlelo. Ngakho-ke lesi simo sokucindezelwa sabaphoqa ukuba bayofuna umsebenzi emapulazini abamhlophe ayesezindaweni obekukade kungezabo esikhathini esiphambili.

UGcumisa (1993:30) lokhu ukuveza kanje:

USalimani: Lolu usuku olubalulekile kakhulu emaxhameni obuhlobo phakathi kwesizwe sami nabantu bakithi asebevaleleke emapulazini naphakathi kwami siqu naphakathi kwabelungu laba asebezinze laphaya phesheya koMngeni. Umlando wamapulazi nokucindezeleka kwabantu bakithi, okungabantu bami abawakhele, akekho lapha phakathi kwethu ongawazi.

Lesi simo sokufunwa kudliwe ezinye izingxenye zomhlaba wabantu abansundu sasingaqhamuki nohulumeni, sasiqhamuka nabo abelungu bamapulazi. Lokhu kuhambisana nohlobo lokukhuluma esiZulwini esithi, umnika isandla kusasa abese efuna ingalo yonke. Iyona nto le eyayenziwa ngabelungu bamapulazi.

UGcumisa (1993: 51) lokhu ukuveza kanje:

Nongejeni: (etolika) UMgqabula emele abanye abelungu, ufake isicelo kuHulumeni sokuba aqhutshelwe umngcele wezwe lakhe. Lesi sicelo sakhe-ke uhulumeni usizwile ngoba uyindoda elalelayo. Akekho umuntu ongaphikiswa uma ebuyisa izinkomo zakhe ezisemasisweni. UMgqabula unxuse uhulumeni ukuba amelekelele ekubuyiseni ngakuyena uhulumeni umhlaba awephucwa nguMngeni. UMngeni washiya umngwaqo wawo womdabu wadabula izwe walibuyisela kuSalimani. Uhulumeni uzoqhuba nomngcele onguMngeni lapha, ngasenhla ube nguMkhabela.

Abantu abansundu bavela bephikisana nasolesi simo ngemihlangano yokubonisana eyayiqhubeka njalo phakathi kwemantshi nabantu bakwaVimbingwenya benkosi uSalimani okuyibona ababethinteka kakhulu kulolu daba. Nayo leyo mihlangano ayithelanga zithelo ngoba abamhlophe babengafuni ukugobeka. Yingakho nje uGcumisa (1993) eveza ukuthi abelungu bawogalakajane. Uma into abayifunayo ingatholakali ngale ndlela abafuna ngayo baye bazame amanye amaqhinga okuba igcine itholakele leyo nto. Yingakho nje amabutho enkosi uSalimani ayesebhecwa ngobende inyama engayidlile. Ayesebangalelwe ngokuthi ahlasele abantu abasebenzela umlungu wepulazi uMgqabula ngesandla senduna yenkosi uNomehlo. Nenkosi uSalimani nayo yamangalelwa ngecala angalazi. Icala lathethwa ngendlela engenabo ubulungiswa ngenxa yofakazi ababeyizimpimpi nezincelebane zabamhlophe. Yingakho nje nesigwebo sasingenabo ubulungiswa. UGcumisa (1993:75) usiveza kanje:

UZithulele: Wena-ke Salimani isigwebo uhulumeni
uyakwephuca indawo yakwaVimbingwenya, eyaseMkhabela
neyaseMngeni ngoba nakhu ziyakwehlula ukuziphatha. Sesizoba
ngezikaMgqabula nabanye abelungu.

Kwacaca kuhle kwekati elimhlophe ehlungwini ukuthi leli cala laliphekiwe, ukuze kutholakale lezi zindawo ezazifunwa abelungu bamapulazi. Sonke lesi simo sengcindezelo inkosi uSalimani yabhekana naso ngokuba ilidlulise icala emajajini. Lokhu kwakukhomba ukuthi izimo ezazibacindezela abantu abansundu babesukuma babenendlela yokubhekana nazo. Isizathu kwabe kungukuthaka ikhambi ukuze izimo ababebhekene nazo zisombululeke. Yingakho nje inkinga yesizwe senkosi uSalimani mayelana nokuklanywa komngcele saze sabangulwa ijaji eMgungundlovu ngenxa yokuthi inkosi uSalimani waledlulisa icala. Lokhu kwasiza kakhulu ekuphunyuleni esandleni sengcindezelo ngoba ubufakazi babungahlangani nomthetho owawuvumela lokhu kokuklanywa kwemingcele wawungekho owabe usushicilelwe kusomqulu kahulumeni. UGcumisa (1993:51) lokhu ukuveza kanje:

Ijaji: Ngokomthetho obusa leli zwe uhulumeni akayisiki ingxenye yezwe ephethwe ngomunye umholi ayinike omunye, ngaphandle komthetho oshicilelwe kusomqulu kahulumeni. Lokho nje kukodwa uhulumeni akumniki gunya lokuqinela uSalimani ngengxenye yendawo yakhe.

Ukulwela indawo kuyavela nasezinkondlweni lapho izimbongi ziveza izindlela ezahlukenene abantu abansundu ababezisebenzisa ukubhekana nengcindezelo ngokomhlaba. Lokhu uMsimang (1990:14) uyakuveza enkondlweni esihloko sithi: “Siwela iMoretele”. Uzwakala ethi:

Uquqaba olugqishelene lwaqoqana phezu kwalo mfula,
Kwakungathi wuquqaba lwabantwana bakwa-Israyeli
Beqoqene benqwabelene phezu kolwandle Olubomvu;
Sasiluquqaba sibalekela ulaka lukaFaro,
Sasiluquqaba sihlasela esigodlweni sikaFaro,

Kule nkondlo uMsimang uveza isinyathelo esasithathwa nangabantu nje ngenxa yokuphelelwa isineke sengcindezelo. Lokhu babekwenza sebedele impilo yabo ethunzini lokufa ababehamba kulo ngenxa yesihluku sabamhlophe.

6.2.2 UKUZIBA IMIGOQO YOBUHLANGA

Kuyavela ukuthi abamhlophe babe nakho ukungefani njengoba babekhona ababenezinhlizyo ezilukhuni ezigcwele inzondo. Lokhu kwakugqama ngendlela ababeziphethe ngayo izisebenzi emapulazini, njengoba kuvela embhalweni kaKubheka (1988) osihloko sithi *Ulaka LwabeNguni*. Izisebenzi epulazini kwaNkovana zazicindezelwe zingahlonishwa. Lokhu kuyagqama ngesikhathi amaBhunu eshaya uMkhize izisebenzi sepulazi. Uma siphonsa amehlo encwadini kaXulu (1988) esihloko sithi *NoNdela Mntanami* kuvezwa umlungu wepulazini obakhathalele abantu abayizisebenzi zakhe. Lokhu ukwenza ngokuba abakhele isikole kanye nendlu yesonto. UXulu (1988:26-27) uyakuveza okwasusa umlungu wepulazi ukuba azidele amathambo waba nesifiso sokuba akhele abantu bale ndawo ukuze bakhanyiselwe ngemfundo bakwazi ngisho ukuzifundela iBhayibheli ngolimi lwabo.

Kuphinde kuvele encwadini kaMade (2003) esihloko sithi *Indlalifa yaseHarrisdale* lapho umninipulazi omhlophe etshengisa ubuntu kubantu abamsebenzelayo.

UMade (2003:14) lokhu ukuveza kanje:

UMnu uHarries wabe eyinkosi yomlungu ezisebenzini zakhe ngenxa yokungabi nayo inhliziyi embi njengabanye abamhlophe ababekuthozela ukukhahlela umuntu onsundu ngesicathulo kumbe bambophele esondweni lenqola bamebule ngezimvubu.

Kuphinde kuvele ukuthi lo mlungu wayengakaze abize umsebenzi onsundu ngekhafula. UMade (2003) uphinde amveze elekelela izisebenzi sakhe uMuntukaziwa ukuba akwazi ukukhuluma isiNgisi. Aphinde futhi wamlekelela ekubekeni imali nokuvumela izisebenzi sithenge imfuyo kuye siphinde siyidayise. Kulokhu kundayisa umlungu uvela elekelela futhi ngokusitholela indawo esingayithenga ibe yipulazi. Lesi simo sagcina sifezekile ngoba indawo yagcina isitholakele endaweni yaseMzimkhulu.

Lokhu uMade (2003) ukuveza kanje:

Kwedlule izinyanga ezimbili zabuya izincwadi ePitoli
eseziphethe itayitela mayela nomhlaba kaMuntukaziwa.

Lokhu kwabe kuzinkomba zokubuyisana phakathi kwezinhlanga eNingizimu Afrika njengengxenye yokubhekana nesimo sengcindezelo.

Ngakolunye uhlangothi ukuthandana kwezinhlanga ezahlukeni kwakuqhubeka nokwenzeka yize kwakungamukelekile emehlweni ezinye izinhlanga nakuhulumeni wengcindezelo. Umthetho owawusikahlela lesi simo sokuthandana kwezinhlanga ezahlukeni wawaziwa ngokuthi Immorality Act wonyaka wezi-1959. Lokhu kukhahlelwa kokuzwana phakathi kwezinhlanga ezahlukeni kuyavela endabeni emfushane kaSibiya (1996) esihloko sithi “*Isivunguvungu*”. Lapha uSibiya usivezela ubudlelwano bezothando phakathi kwensizwa yomlungu uWillem kanye nentombi yomuntu onsundu uNombali. Okugqamayo lapha ukuthi lesi simo sasingamukelekile ngasohlangothini lwabamhlophe.

Lokhu uSibiya (1996:95) ukuveza kanje:

Ngibuza ukuthi usucabange kahle yini noma usafuna ukushada naleli
khafula owawulisho?

Kwacaca ukuthi indodana iyazifela ngentombi yomuntu onsundu ngoba yaze yathatha isinqumo sokuyoziphilela nomuntu emthandayo onsundu. Lokhu akwehlanga kahle kubazali bakhe ngokuthi wagcina ngakho ukuxoshwa kubo uWillem. Isizathu esigcizelelwayo simayelana nokujivazeka kwegama lomndeni nelobabamkhulu babamhlophe. Imbangela yokujivazeka kwegama yayibangelwa ukuthandana komhlophe nonsundu. Ngaphandle nje kokunqatshelwa ekhaya kuyavela ukuthi isimo sezombusazwe sasikuchitha ukuthandana kwezinhlanga ezahlukeni. Yingakho nje lezi zithandani zagcina sezeqa umngcele zagcina ngokuyozinza ezweni laseBotswana. Leli zwe laseBotswana labe likhululekile lingenawo umoya wobandlululo.

Lesi simo siphinde sivele endabeni emfushane kaNtuli (1986) esihloko sithi “uBhatata” etholakala eqoqweni *Izizenze*. Le ndaba iveza ukuthandana phakathi kwensizwa yomuntu onsundu uMusa kanye nentombi yomlungu uHanie. Kuyavela ukuthi abazali abamhlophe babengayenameli le nto. Ingcindezi yabazali bentombi yomlungu yayidalwa omakhelwane babo

abamhlophe. Yingakho nje abazali bentombi bagcina ngokuthutha bayokwakha eGoli. Lokhu kwakuzinkomba zokungamukeleki kokuthandana phakathi komuntu onsundu nomhlophe. Kule ndaba uNtuli uzama ukuveza ukuthi yize isimo sasingayamukeli indaba yokuthandana kwezinhlanga ezahlukenene, kodwa izinhlanga zaziqhubeka nokuthandana. Yingakho nje endabeni kuvela ukuhlangana kwazo lezi zithandana yize abazali bentombi bazama ukubahlukanisa ngokuba bathuthe. Lokhu kwakuzinkomba zokuthi noma umthetho wangakuvumeli ukuthandana kwezinhlanga, kodwa imizwa yayingalawulwa umthetho.

Ngakolunye uhlangothi uMngadi (2004) enovelini esihloko sithi *Iziboshwa Zothando* uveza ukuthi yize kwakungavunyelwe ukuthandana phakathi kwezinhlanga ezahlukenene. Lapha uMngadi (2004:48) uveza ukuthi leso simo sasingashaywa mkhuba ngoba kuvela iphoyisa leBhunu lizibika entombini yomdabu onsundu. Likusho kugcwale umlomo ukuthi ayikho enye into elingayenza nengalikhulula kumaketango awuthando lwayo intombi oselumkinatele, nanokuthi iyona kuphela le ntokazi engakwazi ukumkhulula. Kuphinde kuvele ukuthi indaba yokungavunyelwa kobudlelwano bezothando phakathi komhlophe nonsundu abushaywanga mkhuba. Lokhu kugqama lapho iphoyisa likubeka ngokusobala ukuthi lizimisele nokubhekana nabo bonke ubuhlungu obungase bube yimiphumela yothando lwabo nentombi ensundu.

Lesi simo uMngadi (2004) uphinde asiveze lapho intombi yomlungu eyakhulela epulazini yathandana nensizwa ensundu yize babazi ukuthi akuvumelekile. Ngisho eboshwa uBhekabelungu ethweswa icala lokuyigcweleza kuvela ukuthi lalifike limthethe enkantolo ngenxa yokukhishwa iyona intombi qobo lwayo yakwaViljoen uSussan. Lokhu yayikwenza ngokuthi iliphike elokugetshengwa bese ilimisa ngembaba elithi iyamthanda. Uthando lwabo lwahlukaniswa ukufa kwesoka uBhekabelungu ngokudutshulwa lokhu okwaholela ekutheni nayo intombi yomlungu uSussan izibulale. Kuphinde kuvele ukuthi umthetho wengcindezelo wehluleka ukuhlukanisa abantu abathandanayo.

Lapha uMngadi (2004:63) kule noveli uveza ukuthi izingane zabamhlophe emapulazini zazikhula nezingane zabansundu njengoba noSussan kuvela ukuthi waze wahlosa wathomba phakathi kwezingane ezinsundu. Yingakho nje kuvela futhi nokuthi akukho okwakwenziwa izingane ezinsundu yena angakwenzi. Ngisho nolimi lwesiZulu zazilukhuluma njengawo amaZulu. Indaba yengcindezelo aziyishayanga mkhuba ngoba zikhula ngale ndlela nje, zaziqomana nezinsundu. Ngisho nomthetho awuphumelelanga ukuziyekisa yingakho nje abazali

babenele basole, bazithathe zonke bayozivalela emakholiji. Nayo le ndlela ayisebenzanga ngoba indodakazi kaViljoen uSussan wayethe ukuba aqede ekholiji, waphinda wahlangana nesoka lakhe elinsundu uBhekabelungu.

Uphinde aveze ukuthi ngisho imfundisoze ezazigxishwa yona, ewukuthi umuntu onsundu uyize leze empilweni. Ayisebenzanga futhi ngoba uSussan waze wakhipha ngisho izimali zakhe waliphindisela esikoleni isoka lakhe uBhekabelungu insizwa ensundu. Walifundisa laze laba nguthisha.

Uma siwelisa amehlo embhalweni kaBhengu (1998) wenoveli esihloko sithi *Itshwele Lempangele* nayo iveza ubudlelwano bezothando phakathi kwezinhlanga ezahlukenene. Lesi kwabe kuyisenzo esasingavunyelwe eNingizimu Afrika ngokomthetho, ngamanye amazwi sasingekho emthethweni. Umthetho owawusikhahlela wawaziwa ngokuthi Immorality Act wonyaka wezi-1959. Kule ncwadi kaBhengu kuyavela ukuthi yenzeka ngesikhathi iNingizimu Afrika isisesimweni sokuguquka ngokwezepolitiki. Isizathu ukuthi okwenzeka endabeni mayelana nokubhekana nesimo esicindezela ukokheleka kwenhlansi yokuzwana ngakwezothando phakathi komuntu onsundu neNdiya, lokhu akuphikiswa izimo zepolitiki ngenxa yokuthi yayisiphelelwe ngamandla, kodwa lesi senzo sokuthandana siphikiswa umphumela wengcindezelo ezingqondweni zabantu ngokuba sigxekwe ngezinye nje izizathu okuyizona ezagquguzela ukuzwana phakathi kwentombi yeNdiya nensizwa ensundu. Okuchaza ukuthi umthetho owawusikhahlela lesi senzo wawungasasebenzi.

Le ndaba yakhelwe phezu kwabalingiswa ababili abezinhlanga ezahlukenene;insizwa yomuntu onsundu kanye nentombi yeNdiya. Bamele imindeni emibili owakwaKhoza omelwe indodana yakhona uNdelebuli nowakaNaicker omelwndodakazi yakhona uShantha. Le mindeni yehlukenene ngamasiko nangobuhlanga ihlala ezindaweni ezahlukenene. Umndeni wakwaKhoza wakhe endaweni yakwaDlangezwa kanti umndeni wakwaNaicker wona wakhe endaweni yasoThongathi. Indaba yokuthandana kwabo laba yasunguleka ebhanoyini elaliza kwaZulu-Natal. Lokhu kwadalwa umunyu owavela ngesimo somfana womlungu ongenabazali. Nentokazi yeNdiya uShantha nayo yathathwa umoya wozwelo nothando aluthola ngenkathi uNdelebuli ehlulwa wumunyu wendaba yomfana womlungu oyintandane. Lesi senzo sikamfo kaKhoza sahlwanyela imbewu enhliziyweni yentombi yeNdiya kwahluma izimpande zothando.

Lesi sigameko sasebhanoyini saholela othandweniphakathi kukaNdelebuli noShantha. Ngaphambi kokuba bathandane, uBhengu (1998) kule noveli uveza iphuzu lokungazani kwezinhlanga zezwe elilodwa ngenxa yokuthi zazihlukaniswe umoya wobandlululo. Okuvelayo la ngentombi yeNdiya angakwazi uNdelebuli njengensizwa yomZulu, ukuthi zinomkhuba ongajwayelekile wokufana nofudu ngenxa yokuba negobolondo lamahloni ecasha kulo nxa kuvunguza umoya ongayi ngandlela. Lokhu-ke kwakha isimo esinzima uma ufuna ukuyikhipha. UBhengu (1998) uveza ukuthi ungayimba ngemigxala uncame.

Ubudlelwano kwezothando phakathi komuntu oNsundu neNdiya kwabe kungajwayelekile ngoba kwabe kungavumelekile. Yize kwezinye izindawo base bekhona abansundu abase bebhokene naso lesi simo ngokuba bavuse imizi yoyise nezintombi zaseNdiya noma kwabe kuyinto ethe gqwa gqwa. Kwakungeyona impilo eningi.

UBhengu (1998:77) ubeka kanje:

Umoya womfo wakwaMajola owawuphuma emakhaleni nasemloyeni wakhe wawunuka isishomo esididiyo sika-anyanisi. Uma beyixoxa abamaziyo bathi uganwe yiNdiya. Sezwa lelo sabona limfanele leli phunga.

Yize kwase kukhona abasebeyiphila le mpilo, kodwa abaningi babengakayejwayeli. Lokhu kwabe kuyindlela yokubhekana nengcindezelo eyadalwa ukuphasiswa komthetho owawaziwa ngokuthi *Group Areas Act*. Lesi simo sigqama (uBhengu, 1998) ngenkathi oNdelebuli noShantha bengena ethilomu. Uthi bangena abantu bakhohlwa yizitshulu nezidikadika zenyama ezaziphambi kwabo. Isizathu sokumangala kwabo kwabe kumayelana nokubona insomi ababehlala beyizwa ngendaba, yokuthi inkunzi emnyama ike yaluke nesithole seNdiya. Kuphinde kuvele ukuthi kukhona ababengamangali nje kuphela kodwa babengenwa umoya wokudinwa nomona nesikhwele.

UBhengu (1998:31) ubeka kanje:

Kwathi xhifi ezinsizweni zamaNdiya ezazihleli ziyiqulu zixoxa zihleka zigigitheka. Zathi vumbu, kwasala kanjalo ukudla kugcwele amapuleti.

Bhengu uphindeasivulele ikhasi elimayelana nosikompilo lwabohlanga lwamaNdiya olumayelana nezindaba ezithinta ezothando. Lokhu uBhengu (1998:41) ukuveza ngesalukazi esingugogo kaShantha. UBhenguuphinda asivezela indlela abohlanga lwamaNdiya abazenza ngayo izinto ukuvikela izingane zabo zamantombazane ukuba zingabi ibhola labantu besilisa. Lokhu kuhamba phezu kwenkolo namasiko abo. Lesi simo sesikhanyisa isizathu esenza umphakathi wohlanga lwamaNdiya ungabi nazo izingane ezingondingasithebeni ngokuba imilanjwana. Igama lokuthi uShantha useqomile akubathusanga kakhulu abayizihlobo zakhe kanye nabazali. Okwaba yinkinga kulokhu kuqoma yinsizwa okuthiwa uqomene nayo engesilo iNdiya.

Lokhu uBhengu (1998:46) ukuveza kanje:

Okufike kuqedele ubuhlungu bayo yonke le nto wukuthi lo mfokazi yinsizwa ensundu akusilo iNdiya.

Isizathu esasikhalisa abohlanga lwamaNdiya sasingalele kakhulu ondabeni oluthinta ibala. Okukhulu kwabe ukuziphatha okwakuyisithombe esibopha ngabhande linye ngenxa yokuthi izinhlanga eNingizimu Afrika zabe ziphila ngokwehlukana.

Lokhu uBhengu (1998:46) ukuveza kanje:

Izinsizwa ezinsundu zidume ngokuyenga amantombazane, ziwakhulelise qede zibaleke ziyosithela sisale nengane isiphukuphuku sentombazane. Nalabo abashadile kumane ukwenza nje. Baqhubeka nayo yonke imisebenzi yobunsizwa beshadile.

Umhlangano womndeni wakwaNaicker uveza isimo esingasihle ababekuso mayelana nodaba lokuthandana kukaShantha noNdelebuli. Lokhu kugqamiswa nangamagama ababewasebenzisa. Njengoba kuvela enkulumeni kaBobby esebenzisa igama elithi ubuhlungu obubehlele. Inkulumo yaqhubeka yaveza nendaba ababukwa ngayo abantu abansundu.

UBhengu (1998:55) lokhu ukuveza kanje:

Kuthe ukuba ngiyizwe le ndaba kwathi angithathe isibhamu, ngimzingele ngize ngimthole lo muntu, ngimhlabe nge-9 milimitha.

Namanje awukasuki lowo mcabango ekhanda lami. Kuthi angithenge izigebengu, ngizinike u R25 000.00, zingisusele yena! Zimthathe! Zimphumuze!

Ngisho esechazile uShantha waveza nokubaluleka kokweqisa amehlo ezintweni eziyize njengokucwasa umuntu ngokobuhlanga kumbe ngokwenkolo yakhe. Kukho konke lokho kwaba nhlanga zimuka nomoya. Ngenxa yamazwi alandela leyo mizamo yokuchaza ngethemba lokwakha isithombe esicacile. Njengoba seluvelile uhlangothi lomndeneni wentombi yeNdiya, uBhengu uveza uhlangothi futhi olucindezelayo lwakaKhoza ukuthi bona babezoyithatha kanjani le ndaba. Emva kokulibhoboza ithumbu uNdelebuli, kwacaca ngisho nasenganeni encane ukuthi uKhoza uSokhaya akayamukeli nhlobo le ndaba.

UBhengu (1998:71) ukubeka kanje:

Awu we madoda! Nakho-ke okukhulu! Hawu! Kodwa ngensizwa yami kukuphela kwayo! Hawu! Kodwa ngensizwa yami ifundiswe kangaka! Uyangizwisa nje Nina? Nakhu ngifikelwa yinzululwane bo!

UBhengu (1998) umveza uKhoza elenqaba iNdiya ukuba lizoba umalokazana wakwakhe isizathu akasivezi. Ukwenza kanje kukaKhoza kwakudalwa isimo sengcindezelo abakhula ngaphansi kwaso. Izinhlanga eNingizimu Afrika zazikhula ziphila ngokwehlukana ngokwesimo senhlalo. Lokhu kwakudalwa imithetho yengcindezelo eyayibizwa ngokuthi yi-*Group Areas Act*. Lo mithetho wawenqabela ukuba izinhlanga zihlale ndawonye. Kwaphinda kwaba umthetho owawubizwa nge-*Immorality Act* owawuvimba ukuthandana kwezinhlanga ezahlukenene. Yonke le mithetho yengcindezelo yabanomthelelela omkhulu ongemuhle kubantu abansundu abanjengoKhoza. Nanokuthi uKhoza wake walisebenzela iNdiya. Okunye okuvela kancane indaba yesiko ngoba uzwakala kukhona okuthinta abaphansi.

UBhengu (1998:72) lokhu ukubeka kanje:

Uyabona ukuthi usiqhatha nezinyanya ufuna sishe nomuzi sibhubhe siphele? Yiqhubeni le ndaba nendodana yakho. Nisize ningangifaki. Angifuni ukuhluthulwa amadlozi ebusuku ngilele.

Kwathi noma abafowabo kaKhoza beyivuma le ndaba kodwa uSokhaya waqhubeka nokushaya phansi. Ngisho esekwenze konke lokhu ababecabanga ukuthi ngeke akwenze, kwaba nhlanga

zimuka nomoya. Lokhu kugqama kahle ngesikhathi lapho uShantha ebikela unina ukuthi useshadile nensizwa eNsundu. Noyise wentombi yeNdiya akazimukelanga kahle lezi zindaba ngendlela yokuthi zacishe zamxhwalisa njengoba wabanjwa isinx. Lesi simo sasikhomba ukungamukelwa okwase kwenzekile, abohlanga lwamaNdiya ngoSalimi kwabalukhuni ukusamukela. Lokhu kwakungumphumela wesimo sengcindezelo ngenxa yokuhlukanisa izinhlanga zaphila ngokuqhelelana kwase kuncipha ukwazana. Kodwa okubalulekile lapha ukuthi uBhengu (1998) uveza ukunqoba kothando kwababili ukubhekana nengcindezelo.

6.2.3 UKUZIQALELA AMABHIZINISI

Eminye imibhalo iveza ukuthi abantu abansundu abanye babenothe ngokufuya imfuyo, okungaba izinkomo nezimbuzi noma nezimvu. UKubheka (1973:02) kule noveli esihloko sithi *Kungavuka AbaNguni* uveza indlela yokufuya kubantu abansundu njengeqhinga lokubhekana nengcindezelo. Lokhu kwakwenziwa ngabantu abahlala ezindaweni zasemakhaya ezaba nenhlanhla yokungakhahlamezwa ingcindezelo.

Lokhu uKubheka (1973:02) ukuveza kanje:

Kwasengathi ubala uboya obusesikhumbeni sezinkomo zakhe.

Kuyavela kule noveli ukuthi uGumede wayengafuyile nje kuphela kodwa wayengusomabhizinisi. Ukungena kwakhe kwezamabhizinisi kwaqala ngokuba ahlomule emdlalweni wamahhashi. Kwase kuthi leyo mali wayitshala ekusunguleni ibhizinisi lesitolo. Lokhu wayekwenza ngenhloso yokubona ukuthi ingeke yande yini lemali yakhe yenhlanhla. UKubheka (1973:09) uyaveza ukuthi uGumede akatatazelanga izinto wazithatha kahle nje ngesinono sekati. Wangalibala ukuthungela injobo ebandla nokubuza indlela kwabaphambili. Kuyavela kule noveli ethi *Kungavuka Abanguni* ukuthi uGumede waphoqeuka ukuba asule emsebenzini wokufundisa ngenxa yemithetho yengcindezelo yayikuchitha ukuba uthisha abe nebhizinisi abuye afundise.

Isizathu salokhu UMashele noQobo (2014:02) basibeka kanje:

The marginalization of natives in South Africa could not be secured without their total economic disempowerment. This meant that the natives had to be deprived of their means of livelihood in order for them to be transformed from their conditions of self-sufficiency into

purchasable and exploitable labour. Self-sufficiency had to be severely constrained in order to create a deep sense amongst the natives of dependence.

(Ukukhishwa unyumbazane kwabohlanga eNingizimu Africa ngeke kwaqedwa ngokuncishwa amandla omnotho. Lokhu kwakusho ukuthi abohlanga kwakufanele baphucwe okwakusekela impilo ukuze bakwazi ukushintshwa kusimo sokuzimela babe esimweni sokuthengwa nokuba abasebenzi abaxhashazwayo. Ukuzimele kwakufanele ngempele kuncishiswe ukuze kwakheke isimo somuzwa ozikile wokwethembela kwabohlanga.)

UKubheka (1973:10) uyaveza ukuthi uGumede waba nezinselelo ebhizinisini ngenxa yokungatholi ukusekelwa ngabantu bakubo ngenxa yakho belu ukuthi abantu abansundu base bejwayele abaseNdiya ngentengo nokuvuma ukuthatha ngesikweleti. Lesi simo uGumede wayefisa sengathi angaphindela esikoleni ayoqhubeka nokufundisa. Uphinde avezwe uGumede esibekizelela lesi simo sengcindezi, okwathi emva kweminyaka emibili yaswanguluka inkungu kubantu abansundu bakhumbula ukuthi ubenguthisha wezingane zabo. Bengasacabangi njengasekuqaleni ukuthi wayeyikhafuyana elifuna ukuceba ngelanga. Wathi uma uGumede esebona ukuthi usesimeme wafikelwa umqondo wokwenaba ngokuba ayoqhuba ngakubo eMvoti ibhizinisi.

UKubheka uphinda aveze umoya wokubambisana phakathi kwabantu abansundu ukubhekana nengcindezelo. Lokhu kuvela lapho uGumede eseyozinza ngasekhaya ngokuba izintambo zesitolo esiseClermont wasishiya kumuntu ayemethemba umngani wakhe uVicky. UKubheka uqhubeka aqhakambise ukuthi abanye abantu abansundu ukuceba abazange bakubeke ekhanda. Kuphinde kuvele futhi uGumede eqhubeka evula esinye isitolo manje ngakubo ukubhekana nengcindezelo. Lokhu wayekwenza ngokuba angaphinde adayise ngamandla akhe kumlungu. Lesi simo salolonga impilo yabantu abansundu ngendlela yabo eyayiphakamisa intuthuko ngokuba sivulele abantu bangakubo amathuba omsebenzi.

Kuphinde kuvele ukuthi uGumede wayengaziqhenyi kodwa ekwazisa ukuthi yena ungumfo kaQwabe. Yingakho nje wayengababukeli phansi abantu abangafundile ngoba naye wayezalwa ngabantu abangakwazi ngisho ukubhala igama labo lodwa nje. UKubheka (1973) uveza ukuthi lulodwa nje uhlobo lwabantu ayelubukela phansi. Wayengazenzisi wayeluzonda ngenhliziyo

yakhe yonke. Inkinga kaGumede yayilele ekutheni lolu hlobo lwabantu luyaphila kodwa kube kungaqondakali ukuthi luphila kanjani.

UKubheka (1973) ukuveza kanje lokhu:

Yibo labantu okuthiwa baphila njengezimbungulu, ngokuncela igazi labanye abantu. Yingakho kwanda abantu abakhuthuziwe nezidumbu ezitholwa zingembethe izingubo zazo.

Lolu hlobo lwabantu ngokukaGumede lwalucindezela abantu abansundu ngokubahlukumeza. Ukwenza kwabo laba bantu kwakungekona ukubhekana nengcindezelo kuphela kwabe kungukuyiqhubezela phambili. Eminye imibhalo yesiZulu iyaveza ezinye izindlela ezazisetshenziswa ngabantu abansundu ukubhekana nengcindezelo ngokuziqalela amabhizinisi. Umlando uveza ukuthi abantu abansundu eNingizimu Afrika, babevaleleke ngaphandle kwezepolitiki nakwezomnotho. Loluhlelo lokuvalaleka kanje lwaqala ngesikhathi izifundazwe ezine zihlangana zakha izwe elilodwa elabe selibizwa ngeNingizimu Afrika ngonyaka wezi-1910. Umnotho wezwe laseNingizimu Afrika wawuncike kakhulu kwezezemayini nakwezolimo. Izimayini zazinganyelwe izinkampani zabamhlophe ezazivela emazweni aseNtshonalanga.

Kwezolimo nasezimayini babengena kuphela ngokudayisa ngamandla abo ngoba umhlaba wawusuhlwithiwe ngabamhlophe besebenzisa umthetho owawubizwa ngokuthi yi-*Native Land Act of 1913*. Okunye okwakubashaya abantu abansundu amakhono ayengabonwa esizweni esinsundu ngenxa yemfundo eyayisezingeni eliphansi ngenhloso yokubopha intuthuko esizweni esinsundu. Yiso lesi simo sokuhlupheka nokuncishwa amathuba ngokwemfundo esaholela abantu abansundu ukungena kwezamabhizinisi ngokusebenzisa izindlela ezihaqwe ubumnyama. Abamhlophe bona bangena emabhizinisini ngenxa yemfundo eyayibanikeza amakhono ayehambisana namaqhinga okuphemba umnotho, owabe usuyandlondlobala kwachamuseleka ubucebi.

Lokhu babekwenza ngokusebenzisa izindlela ezifaka inkolo yobumnyama okuchaza ukuthwala ukuze bacebe. Lesi simo siyagqama enovelinii kaDlomo (1977) esihloko sithi *Izwi Nesithunzi*. Kule noveli uDlomo uveza inyanga yaseMgungundlovu uNcibijani Zuma eyayinebhizinisi lokwelapha elabe lingasahambi kahle. Lokhu kwaholela ekutheni uZuma azame ezinye izindlela ukusimamisa ibhizinisi lakhe. Lokhu wakwenza ngokuba athole usizo enyangeni eyayaziwa

endaweni yakwaMhlabuyalingana. Lolu hlobo lokucebisa lihambisana nemibandela. Yingakho nje uZuma inyanga yamnikeza ibhande ayezohlala njalo elibhince okhalo. Umbandela waleli bhande wawuthi akufanele likhishwe ngoba uyohwamuka njengomswakama umcebo wakhe. Umbandela wawufaka futhi indaba yezwi uZuma ayezolizwa bese ebona nesithunzi somuntu angamazi. Izwi lalizomtshela okufanele akwenze bese ekwenza ngokushesha, uma lithi akabulale kwakufanele enze njengoba liyalela. Uma engakwenzi lokho wayezozithola esenkingeni enkulu.

UDlomo uveza ukuthi emva kokuthwala kukaZuma washintsha waba isicebi. Kubo lobo bucebi okwakuphawuleka kuye ukuthi wayengaqondakali, kwesinye isikhathi uyajabula, kuthi kusenjalo usethukuthele usenolaka. Yingakho nje abantu ababesondelene naye baqala ukumesaba ngisho nomkakhe imbala agcina ngakho ukumbulala. Waphinda wabulala indodakazi kamkaNkosi eyayisiguli sakhe. UDLomo (1977) uphinde aveze ukuthi uZuma wenza iphutha ngokuphuza kakhulu, kulokho kuphuza akakwazanga ukuzwa umkaNkosi owamkhumula ibhande esinqeni. Imiphumela yalokhu kwaba yinhlekelele ngoba walahlekelwa umcebo wakhe wonke. Lokhu kwagcina kumholele ekuboshweni wagwetshwa intambo.

Uma siphonsa amehlo embhalweni kaBhengu (1983) kule noveli esihloko sithi *Uphuya WaseMshwathi* kuphinde kuvele imizamo yabantu abansundu ukubhekana nengcindezelo ngokusungula amabhizinisi. Umlando uveza ukuthi abantu abansundu eNingizimu Afrika, babephila ngaphansi kwesimo sokuvaleleke ngaphandle kwezepolitiki nakwezomnotho. Yingakho nje babeqhubeka ngokuhlukana kwezindawo besebenzisa izindlela ezifaka inkolo yobumnyama okuchaza ukuthwala ukuze bacebe. UBhengu (1983) kule noveli ethi *Uphuya WaseMshwathi* uyaveza ukuthi ukuthwala kuzinhlobo ezahlukene, kukhona isalamuzi, imilutho eyimilingo. Bese kuba khona ukuthwala okujulile lapho umcebo uzalwa uhlobo lomsebenzi olunjengokuhweba. Okungaba umsebenzi wesitolo, isilaha, igalaji noma ukulima.

Indawo eyayithwalisa abantu ngokukaBhengu (1983) ukuze bacebe kwakuseKoloni endaweni yaseLusikisiki. Indoda eyayinamandla okuthwalisa kwabe kunguMkhokhobi wokufa nokuphila ngaphansi kwenkosi yobumnyama uLusifa. Le ndoda ichazwa ngokuthi yayigqoka izingubo ezimnyama ifaka nejazi elishaya emaqakaleni linesiphambano emhlane esikhombisa amathambo nogalo bomuntu osewafa. Lolu hlobo lokucebisa uBhengu uveza ukuthi lihambisana nemibandela efaka iminikelo yezilwane ezahlukene. Kube khona neminikelo eyenziwa ngomuntu uma lowo othwalayo esafuna ukuqhubezela phambili isikhathi sokuphila kwakhe, nomcebo wakhe. Phela

isikhathi esinqunywayo sokuphila uthokozela umcebo iminyaka engamashumi amabili nanye. Lokhu ngokuvamisile kwakufanele ukuqinise ngomnikelo wengane yakho oyizalayo. UBhengu uyaqhubeka ngokuthi uma ingane yentombazane ingekho, kudingeka ukuba kwenziwe umhlabelelo wegazi lomuntu njalo ngonyaka kuze kuphele leyo minya.

UBhengu uyaqhubeka nokuveza ukuthi uma othwalayo ehluleka ukuletha umnikelo wegazi lomuntu. Umcebo walowo othwalile uyophela, kuthi ngemuva kwesikhathi esiyingxenye yeminyaka owawuyicelile alandwe, ukuze abe ngumnikelo waseladini likaLusifa. Igazi lakhe libe umnikelo ezilwaneni ezigcwele iziziba zikaMkhokhobi. NoMbizeni Hlophe wangena kuleso simo sokuthwala wenza isifungo ngokunikela ngendodakazi yakhe okungukuphela kwayo. Ngempela izinto zamhambela kahle imali yayingena njengamanzi egeleza eyongena olwandle waba yinkinsela.

Izinto zaya zashintsha ngoba lo mcebo wawungabusisiwe futhi ungakhelwe olwazini lwemfundo, nanokuthi indodakazi yakhe wayeseyibuka ngamanye amehlo okuyithanda kakhulu kunakuqala. Nesikhathi naso sasisondele sokuyihambisa ukuze ibe ngumnikelo, wagcina ngakho ukunyamalala uMbizeni ukuvikela indodakazi yakhe. Lokho akuyisizanga ingane kaMbizeni ngokunyamalala kwakhe ngoba yagcina isibizwa imimoya emibi yezipoki eyayimusa emangcwabeni. Lokhu okwakuzinkomba zokuthi isikhathi sasisondele ukuba nayo igane ingcwaba. Lapha uBhengu uveza ukuthi uMbizeni ukuceba kanje akuzange kumsiza kunalokho kwamdalela izinkinga ezinzima. Inkinga ukuthi wayengeke esakwazi ukuzihlukanisa noSathane ngoba wabe esefungile wenza nezithembiso. Osuke esekulesi simo uphetha ngokuba yinceku kaSathane ngokuba afe ngesikhathi esithile esanqunywa uSathane uphele umcebo. Aphenduke uphuya, ongaphika ukuthi wake wakhomba ngophakathi.

Ekugcineni uBhengu kule noveli uveza ukuthi ngenxa yokungafezeki kwesithembiso sikaMbizeni njengoba kwatholakala ukuthi yayingasaphelele indodakazi yakhe mayelana nezinto zomzimba ayizange isaba ngumnikelo eLadini likaLusifa. Lesi simo saholela ekupheleni kwamabhizinisi kaMbizeni ngisho nemali eyayisebhangela nayo itshe labe selome inhlama. Wathi noma esezama ukuqala impilo entsha kweminye yendawo yakhe esemjondolo eClermont. Akuzange kumhambele kahle ngoba walimala ezimpini zamaqembu ababulali kwaba ukufa kwakhe lokho. Wafa uMbizeni enguphuya ngenxa yokuthi umcebo wakhe washabalala njengamanzi evuza ezandleni.

Uma siphonsa amehlo embhalweni kaMadlala (2009) kulo mdlalo osihloko sithi *Inzima Le ndlela* iphinde ivele imizamo yabantu abansundu bebhekana nengcindezelo ngokusungula amabhizinisi. Umlando uveza ukuthi abantu abansundu eNingizimu Afrika, babeqhubeka nokuvaleleke ngaphandle kwezepolitiki nakwezomnotho. Lokhu kwabaholela esimeni sokuba osomabhizinisi ngokuchitha igazi labanye abantu. Yingakho nje noQhilika Gasa wagcina esengusomabhizinisi ongumachaphunakusale. UMadlala kulo mdlalo umveza uQhilika eyisiqu mama endaweni yaseMgungundlovu. Lokhu kugqama kakhulu ngomngcwabo wakhe. Kuyavela ukuthi uQhilika ndini ucebe nje kungenxa yokuthwala okwakugqugquzelwa isimo sokuncishwa amathuba kwezomnotho. Lokhu kuthwala wakwenza ngokuba abulale abantu abacwiye. Nesizathu siyavela esamholela ekutheni agcine esengusomabhizinisi obabazwa lonke iThawini indawo yaseMgungundlovu.

UMadlala (2009) ubeka kanje:

Magqubu: Uyihlo wayengenalutho ndodana. Engenalutho. Wahamba wayothwala enyangeni ukuze abenazo zonke izinto anazo namuhla.

Kuyavela endabeni ukuthi uQhilika akagcinanga nje ngokuba yisicebi yedwa ukubhekana nesimo sengcindezelo, kodwa wagcina esefake nomngani wakhe waze wamkhokhela ngemali yakhe. Naye umngani wagcina esengenile ngenxa yabo belu ububha, nokuzaca kwamathuba omsebenzi. Yingakho nje impilo kaQhilika yayimbaxambili emini uQhilika wayephila impilo encomekayo ngenxa yomcebo wegazi. Bese kuthi ebusuku aphilele ukuchitha igazi ukuze imchume imali. Lapha kuyavela ukuthi uQhilika wayezogcina engelona ithongo elihle ngenxa yempilo enobumnyama akade eyiphila.

UMasondo (2006:943) ebeka kanje:

There is a great belief among Africans that if a person lived a good life and dies, that person according to African belief system becomes a good ancestor.

(Kunenkolelo enkulu kubantu abansundu mayelana nokuthi uma umuntu okade ephila impilo ekahle bese eyashona, ngokohlelo lwenkolo yabantu abansundu lowo muntu uba ithongo elihle.)

Ngenxa yokuhlupheka emasontweni kanye nokondliwa le mali yegazi yayigcina isingena nasembengeni yebandla. Yingakho nje uMfundisi wayencoma zonke izinto uQhilika azenzele ibandla. Lapha kugcina sekuvela nesakhiwo asakhele ibandla, ithabanakele.

Lokhu kwakusho ukuthi uMqapheli nguye osezobhekana namabhizinisi. Kodwa kuvela inselelo enkulu ebhoboza ubuqiniso bayo yonke le ngebo. Lapha uMadlala usivezela ukuthi amabhizinisi aphenjwe ngale ndlela, ngokuvamile ahambisana nemigomo ethile okufanele lowo ozolandela awathathe ahambe phezu kwayo ukuze angashabalali. Isizathu ukuthi awasungulwanga ngolwazi lwemfundo kodwa asungulwa ngokuchitheka kwegazi.

UMadlala (2009:07) lokhu ukuveza kanje:

Magqubu: Ngingakakhohlwa-ke nje ndodana, uyazi kukhona e...ibhokisi elilaphayo ekhaya elashiywa nguyihlo. Uyihlo wangiyelela ukuba ngikunike lona mhla edlula kulo mhlaba. Wangidonsa ngendlebe ukuba ngikunike engakangcwatshwa.

Leli bhokisi lalingukhiye wokuqhubeka nokusimama kwamabhizinisi. Uma selivuliwe liba incwadi efundekayo eveza imigomo okufanelwe ilandelwe ukuze zonke izinto ezithinta amabhizinisi ziphumelele. Ukungayilandeli imigomo yebhizinisi elaphenjwa ngalolu hlobo kuba nemithelela engemihle. Okungukuthi imiphumela yakho kwaba ukuhlaselwa kwelinye lamabhizinisi izinswelaboya zasishaya zasivala isitokwe.

Lokhu uMadlala (2009:20) ukuveza kanje:

Magqubu: UNhliziyombi Bashise ndodana unolaka kakhulu. Unamandla amenza akwazi ukwenza noma yini athanda ukuyenza. Ngizokululeka ukuthi uye ukuze nixoxisane.

Izimbongi zaziphinde zikuqaphelisisa okungamaphutha ayenziwa ngabantu abansundu ngenxa yezimo zengcindezelo. Lokhu kuyagqama enkondlweni kaMhlanga (1987: 81) esihloko sithi “Ngangingazi”:

Ngangisalibele ubumnandi bokukhula,
Ngikhala ngithuliswa ngabangithandayo,

Ngitotoziswa ngiyiqanda kwethu,
Kungekh' engikuntulayo ngeswele,
Wafika njengomphangi wangiphanga,
Wangiphanga bonk' ubumnandi,
Wanginika imvunulo yakho ngavunula,
Kanti ungishaya ngemfe iphindiwe,
Wanyamalal' emehlweni ngingazelele.

Lapha uMhlanga (1987) uzama ukuveza impilo engamanga ebiphilwa ngabanye abantu abansundu ngenxa yokuzama ukubhekana nengcindezelo. Kuyavela ukuthi ekugcineni izinto zishintsha zibe ngokunye kwabanye ngenxa yokungaqondi obekwenzekaNgamanye amazwi inkondlo iveza ukuthi abantu abansundu bebezama izindlela ezahlukene zokubhekana nobuphofu ngenxa yengcindezelo. Lezi zindlela zingcine sezifaka abanye ezinkingeni zibathwalisa amacala abangawazi.

Uma sibuyela kuMadlala (2009) kulo mdlalo othi *Inzima Le Ndlela* umveza uMqapheli esedliwa umzwangedwa ngenxa yengane azoyifuna ezintandaneni izoba umhlatshelelo ukuze kuvikeleke eyakhe okwabe kuyiyona eyayifuneka ukuze kusimame amabhizinisi. Ingane yagcina itholakele kodwa isimanga ukuthi akuzange kwayixazulula inkinga. Isizathu kungenxa yokuthi ayeyiphika amakhosi obumnyama. Siyavela isiphetho sokuqamba amanga. Kulo mshikashika wengcebo yobumnyama isijeziso sakhona sinzima. Ekugcineni ngempela kwenzeka le nto abekade eyishilo usangoma nyanga mbumbulu asha angqonga wonke amabhizinisi akwaGasa. Kwaphinda kwasha imoto yakhe uMqapheli kanye nomndeni wakhe phambi kwakhe. Lapha uMadlala uveza umphumela wezindlela ezinqamulelayo ezazithathwa ngabantu abansundu ukubhekana nesimo sokuhlupheka esasidalwa ingcindezelo ekutholeni umnotho.

Ngakolunye uhlangothi uMngadi (2001) kule noveli esihloko sithi *Ifa Ngukufa* kuvela ukuthibanye abantu abansundu bazama ukuzithuthukisa kwezomnotho ngendlela engenabo ubumnayma. Lokhu bakwenza ngokuba baqale ngokubamba amatoho ezimakethe zamaNdiya bezama ukubhekana nengcindezelo kwezomnotho. Lapha kuvela uMbongeni esebenzela iNdiya ngokuqhuba izigadla, belayisha bediliza elolini. Emva kokubalekela amaphoyisa wacela umholo eNdiyeni kube yizithelo. Ngalezo zithelo waqala ukudayisa esikhumulweni samabhasi. Wagcina

esenesigadla nemali yagcina isigcwala amakhukhu. Uthe eseganinwe wafaka umkakhe ebhizinisini lokudayisa inyama abuye apheke ethulula isitambu nophuthu. Lokhu kudla wayekudayisela abasebenzi abakha ilokishi laseMbali nababekhutha isibhedlela. UMngadi uveza ukuthi lomkhuba kaMbongeni wagcina uholele ekutheni afake amadodana akhe amabili kwezamabhizinisi. Enye yayibhekene nokudayisa izithelo bese enye idayise amatwani. Ukusebenza kanje kukaMbongeni kwagcina ngokuba athenge isitolo kanye nesilaha. Akangagcina lapho wabuye wathenga ithirumu elaliphethwe ngumkakhe. Kuleli thirumu wayepheka okwakwehla esiphundu, okungathandwanga nje abasebenzi kuphela bekotileka, kodwa kwagcina sekudonsa othisha nabafundi kanye namakhosikazi ayeqena ukupheka emini. Le ndlela yokubhekana nengcinezelo yaholela ekutheni akwazi ukufundisa izingane ezikhungweni zemfundo ephakame. Lapha kule noveli uMngadi wayezama ukuveza olunye uhlangothi mayelana nokuzithuthukisa kwezomnotho.

Ngakolunye uhlangathi uMngadi (2014) kule noveli esihloko sithi *Yekanini Amafilisti* uveza eminye imizamo yabantu abansundu ukubhekana nengcinezelo ngokusungula uhlobo lwebhizinisi lokuthutha umphakathi onsundu. Lolu hlobo lwebhizinisi luthinta imboni yamatekisi. Leli bhizinisi lwasungulwa ngabantu abansundu ngesikhathi sobandlululo ngenhloso yokubhekana nengcinezelo emkhakheni wozomnotho. Kuzokhumbuleka ukuthi imboni yezokuthutha yayenganyelwe nguhulumeni wabamhlophe. Le mboni yezokuthutha yayifaka izitimela nambhasi. Abantu abansundu babekhishwe unyumbazana okhalweni lokubamba iqhaza emnothweni wezwe lokhokho babo.

Lokhu kukhishwa inyumbazana kwakuqiniswa nayimithetho eyayicindezela kule mboni ngokusebenzisa izithuthi ngokuhlukana kwazo njengabangibeli. Abohlanga lwamaNdiya bona babevunyelwe. Abantu abansundu baphumelela ukuyiqumba phansi le mboni yezokuthutha eyayenganyelwe ngabamhlophe. Bayiqumba phansi ngokuqala eyabo imboni yezokuthutha eyayifaka amatekisi. Umlando uyakuveza ukuthi kwakunzima ngesikhathi iqalwa le mboni. Isizathu ukuthi yaqalwa kabi ngesikhathi sobandlululo. Kanti into eyenza abantu abansundu baqale le mboni kwabe kuyizindlela zokulwisana nengcinezelo kahulumeni wabamhlophe kwezomnotho. Okwakubadina kakhulu abantu abansundu ukuthi imali eningi eyayiyinzuzo embonini yezokuthutha yayenganyelwe ngabamhlophe, yayiqhamuka kubantu abansundu njengabangibeli.

Kuyavela ukuthi izimbongi zazigqugquzela imizamo yabantu abansundu ukuqhubekela phambili nokusukuma kube khona abekwenzayo. Lokhu kuyavela enkondlweni kaButhelezi (1987:50) esihloko sithi “Phezu Komkhono”:

Ngakhumbula leyo nyoni
Yezimanga zaseNdulo,
Evuselela njalo inkuthalo
Ikhuba ilifuna esandleni
Ibikezela ukwethwasa.

Lapha uButhelezi uveza umoya wokugqugquzela abantu abansundu ukuba basukume kube khona abekwenzayo ukusimamisa impilo yabo. Iqhubezela phambili ngokuvukuza inkuthalo njengendlela yokubhekana nengcindezelo.

Uma sibuyela kuMngadi (2014) encwadini esihloko sithi: *Yekanini Amamafisithi* lapha uveza ukuthi nayo leyo mali abantu abansundu abayisebenza kanzima, kwayona iwubadlana olungatheni. Abantu abansundu bavumelana ngokuthi imali yabo ayishintshane ngaphansi koholo lwabo. Imiphumela kwaba ukuwa kwezitimela namabhasi kwangena amatekisi. Umlando owaziwayo uyaveza ukuthi le mboni yathwala kanzima ngoba uhulumeni wabamhlophe wawuyithatha njengento engekho emthethweni. Ukuboshwa kwezimoto kwakuba insakavukela umchilo wesidwaba. Lesi senzo sabahlukumeza kakhulu abanikazi bezimoto abebala elinsundu. Okugqamayo ngale mboni ukuthi ababambe iqhaza kuyo abasikhathelelanga isikole iningi labo. Yize kukhona ababesebenza imisebenzi kahulumeni. Lolu hlobo lwebhizinisi lugcina selunongwe ngenhlese yodlambedu. Inkinga ilungiswa ngodlame, bese kuthi ukusebenzisa umqondo kube yizinto ezimbili ezingaxhumani nenqubo.

UMngadi (2014:28) ubeka kanje:

Sihlale sibona futhi sizwa ngosomatekisi bakwezinye izindawo. Babulalana mihla le. Uthi uma usuhlolisisa uthole ukuthi ngempela ubutha bususwe yinto noma yizinto ebezingaqedwa ngokuxoxa.

UMngadi (2014) kule ncwadi ethi: *Yekanini Amafilisti* uphinda aveze ukuthi uthuthuva embonini yamatekisi luphehlwa ukungaboni ngasolinye. Kuphinde kube indlela le mboni ephethwe ngayo. Ukulwa nobudlova yikona okuhamba phambili. Ababambe iqhaza kule mboni isikhathi esiningi babeka imali phambili okungeyona into embi leyo ngoba basuke besebenza yona imali. Okubi ukuthi imali igcina isibavala ngisho ekucabangeni ngendlela eyakhayo.

Uma siphonsa iso okhalweni lwenkondlo sithola inkondlo kaNkosi kuNtuli (1975:3) esihloko sithi “Embhedeni Wemali” uzwakala ethi:

Embhedeni wemali
Kusenenkangala yezinsizi,
Kusesidlekeni sezinhlungu,
Kusebandla labaphangi,
Kusemnyango wal’ ingcwaba.

Lapha uNkosi (1975) uveza inkinga yemali esizweni esinsundu ukuthi iyayidala ingxabano ngendlela ebanga usizi. Lokhu kuze kube nomphumela wokulahleka komphefumulo njengoba imbongi iveza ukuthi kusemnyango walo ingcwaba.

Yiso lesi simo esikhungethe imboni yamatekisi. Yingakho nje ukunqatshelwa kukaQwabe kusoseshini waseSobantu kwaba ithuba kusoseshini waseTamboville sokuvuma uQwabe ukuba abelilunga labo ngenxa yokungazwani nowaseSobantu. Lesi senzo sikasoseshini waseTamboville sokuvuma uQwabe sasilele ephuzwini lokufuna ukuvikeleka njengoba uQwabe wayesatshwa kakhulu. Lokhu kuchaza ukuthi uQwabe wangena ebhizinisini lamatekisi ngohlangothi lokuthi uzonikela ngobudlova.

Yingakho nje uMngadi (2014) ekuveza kanje:

Phela siphethe ingadlangadla manje. Ubani ozosithinta? Labo abalaziyo iBhayibheli, bayazi ukuthi sesihlome ngoSawule woqobo. nguSawule phela lo, Yi-Filisti leli (pp-83).

Konke lokhu kwadalwa isimo nohlelo lwezemfundo ngaphansi kwesimo sengcindezelo. Kuzokhumbuleka ukuthi imfundo eyayitholwa ngabantu abansundu yayihlambulukile ngenxa

yokungakwazi ukufundisa amakhono mayelana nokuthi izinhlobo zamabhizinisi ziphathwa kanjani. Yaphinda lenhlobo yemfundo ayangafundisa mayelana nokuthi ubuholi busho ukuthini kanye nokubambisana ngenxa yenqubekela phambili. Yingakho nje nolimi lwakhona lungeluhle.

UMngadi (2014:56) ukuveza kanje:

Bafowethu! Ayikho into esizoyenza ngaphandle kokugxobainja esizoyibona ilayisha. Masivumelaneni ngokudedelana ngokuqapha kule migwaqo yomibili, abangena emini bayoqapha ekuseni kuthi abangena ekuseni baqaphe emini kuze kuyovalwa.

Lokhu kwakha isithombe sokuthi ibhizinisi kubantu abansundu alithungathi abantu abanamakhono okuqhamuka namasu okulithuthukisa lindlondlobale liye phambili lidale amanye amathuba emisebenzi kunalokho lifuna abantu abanobudlova.

Izimbongi zazikuqaphela futhi okuthinta ukuziphatha kwabantu abansundu, yingakho nje uMhlanga (1987:54) enkondlweni esihloko sithi “Ubothezel’ entanyeni”ethi:

Zwana ngami mntanomuntu,
Hayi ngoba nginomona,
Kodwa nginomhobholo ngawe.
Umhobholo wam’ ungaphandle,
Ungifukulel’ izinyembezi.

UMhlanga (1987:54) lapha uveza inkinga yokungaqondi kahle amabhizinisi kubantu abansundu. Lokhu okuholela ekutheni babe nomona ogcina sewubenzisa izinto ezidala izinyembezi. Yiso lesi simo esihaqe imboni yamatekisi mayelana nokubangwa kwemizila.

Yingakho nje uMngadi (2014) kule ncwadi ethi *Yekanini Amafilisti* eveza ukuthi kunomdonsiswano kule mboni yamatekisi. Lo mdonsiswano umayelana nemizila. Kukhona abaphambukayo ngokungayilandeli imithetho nezivumelwano. Ukuphulwa kwezivumelwano mayelana nendlela yokusebenza kwakuba nemiphumela engemihle ngoba yikho kanye okuphehla ingxabano. Isizathi ukuthi yayishaya ephaketheni ngoba kwakuba khona abenza

inzuzo engagculisi. Yikho lokhu okwakuholela ekutheni kugadwe imizila. Lokhu kugqamisa iphuzu mayelana nokungaphathwa kahle kwalemboni kungasetshenziswa ulwazi lwemfundo. Kunalokho izingqinamba zisombululwa ngodlame. Lolu dlame lwalungumphumela wesimo sengcindezelo. Indlela abamhlophe ababephethe ngayo abantu abansundu yayinodlame phakathi (*Sharpsville massacre* 1961 kanye nesimo sika 16 June 1976). Yilo lolu dlame lukahulumeni wabamhlophe olwagcina selumbethwe ngabantu abansundu nalapho kungafanele khona. UMngadi (2014) kule ncwadi ethi *Yekanini Amafilisti* uphinde aveze ukuthi impilo embonini yamatekisi inophawu lobukati negundane. Kuhlala kulandelwana ngezibhamu ukuze kungudluzwane.

UMngadi (2014:133) ukuveza kanje lokhu:

NoVilakazi akakudlanga ukudla usuku lonke ngenxa yokuzwa ngempi kambuyaze. Wayelokhu efunge njalo ukuthi babeyoze bamthole uMax.

UMngadi (2014) uphinde aveze ukuthi izinxushunxushu ziyakhiwa kule mboni ngamabomu. Lokhu yikho okwenza kuhlale kunodlame. Yingakho nje endabeni uQwabe eqhamuka nelinye isu ayenethemba lokuthi kwakuzophoqa amatekisi aseSobantu ukuba ayeke ukusebenzisa leya ngxenye yomzila. Lokhu wakwenza ngokudubula itekisi yaseSobantu ilayishile. Umphumela walokhu kwaba ukuphaphalaza kwetekisi iyogibela esihluthu. Yaqonda nasothangweni lwase-Albany Bakery, yafike yashayisa maqede yalala amakeyane. Kwacaca ukuthi kwadubuleka umshayeli. Umphumela ofanayo waphinda wenzeka etekisini engaphansi kukasoseshini waseTamboville. Itekisi yaphaphalaza yayophonseka emseleni, ngenxa yezimhlavu zesibhamu ezazithululwa kuyo ngabathize. Lokhu kwabe kuyindlela yokusombulula ukungaboni ngasolinye.

Yize noma kukanjalo njengoba sekuvelile ngenhla mayelana nalolu hlobo lwebhizinisi. Kodwa uMngadi uyakuveza ukuthi abantu abansundu bakwazi ukuyihlela lembono kwezinye izindawo ngokuba ivumelane nezimo zendawo leyo. Lokhu kuyagqama lapho inzuzo isithanda ukulimala ngenxa yobuningi bezimoto, kanti nelokishi laseSobantu alikhuli ngoba azikho ezinye izindlu ezakhiwayo. Yingakho nje izimoto zabe sezihlukaniswe kabili. Kwase kukhona ezingena ekuseni ziyeke ngele-12 ihora ezinye zingene ngele-12 ihora emini ziyeke sekulamula ukuhlwa. Lokho kwabe kuyindlela yokusebenza ngokubambisana ukulwa bobuphofu kwezomnotho

okwadalwa ingcindezelo. Konke lokhu kwakuphumelela ngoba abantu abansundu kule mboni basungula ososeshini ukufaka isimo sobuholi. Ososeshini babehlukaniswa ngokwemizila ehlukenene elawula ukusebenza kwamatekisi. Le mbono iphinde yachamusele amathuba emisebenzi esizweni esinsundu ngokuqashwa kwabashayeli kwagwenywa ukulala kwekati eziko.

6.3 UKUSETSHENZISWA KWEMFUNDO

UKubheka (1988) uveza ukuthi inqubo yengcindezelo yakha isimo esasivimbela abantu abansundu ukuba bangakhanyiseleki ngolwazi. Lokhu kwenziwa ngabomu ukuze kuchamuseleke izisebenzi ezizogqilazwa ngokuba zidayise ngamandla azo emapulazini zingakhali ngokuphulwa kwamalungelo azo. Yingakho nje izingane zezisebenzi zasepulazini zazinganikwa amathuba okuya esikoleni ukuze zifunde. Okukhulu kunakho konke zazifuneka ukuba zilandele abazali bazo ekubeni iziboshwa zokuhlupheka, ngokuba zisebenze nazo epulazini uma sezikhulakhulile. Lokhu kwakuchaza ukuthi abantu abansundu babengabukwa ngabamhlophe njengabantu okungafanele nabo babe nolwazi lwencwadi. Inhlalo ngqangi kwakubahluphekisa ukuze bahlale njalo bethembele kumlungu ukuze baphile impilo nayo engathi shu.

UKubheka (1988:23) lokhu ukuveza kanje:

Usakhumbula nyakana sikhokhobiswa kuthiwa asiyongena isikolo laphaya eJonono? Uyakhumbula ukuthi asiqedanga nanyaka sabuyiswa okwezinja yimikhuba njalo uBasi wakho okuthiwa wathi uma ifunda ngeke sisavuma ukubamba ipulazi. Angithi yikho njalo ukuthi wayefuna sibe yizimpumpu the zaphakade.

Imiphumela yokungafundi uyayiveza uKubheka njengesimo esehlisa isithunzi kumuntu. Lokhu kwenzeka ngendlela yokuthi akanalo ulwazi bese kuvuleka inxeba lokuxhashazwa. Abantu abansundu basemapulazini yisona simo lesi ababephila ngaphansi kwaso ngenxa yengcindezelo.

Lesi simo sengcindezelo nokugqilazwa yisona esaqubula ilukuluku kuMaGumede omele umzali wengane okhononda ngale mpilo yokugqilazwa. Yikho lokhu okwenza uMaGumede abanezifiso ezinhle ngomntanakhe. Lezi zifiso zihamba emgudwini omayelana nemfundo. Lokhu ukwenza ngenhlalo yokuvikela umntanakhe okhalweni lwengcindezelo. Imfundo lapha ibukwa njengomkhululi olakeni lwengcindezelo. Yingakho nje imfundo ngisho nanamhlanje ibukwa

njengesikhali sokulwa nobumpofu obugubezele izwekazi i-Afrika (Ngcobo, 1999:24). Isizathu ukuthi isimo sasepulazini saholela uMaGumede noMkhize ekutheni bancishwa abathuba okugeza ubhici okusho ukufunda. Ngakho-ke samenza uMaGumede wafikelwa intshisekelo yokuvikela umntanakhe okwakungukuphela kwakhe olakeni lwengcindezelo. Lokhu wakwenza ngenxa yokuvika isimo sokuthi umntanakhe angakhuli eyimpumputhe. Yingakho nje ayegcizelela iphuzu lokuthi uyifisela izinto ezinkulu ingane yakhe ukuze ikwazi ukuzibhalela incwadi.

UFafunwa (1967:04) uyichaza kanje imfundo:

Generally, education means a broad type of education aimed at developing the attitudes, abilities and behaviour considered desirable by society.

(Ngokujwayelekile imfundo isho ukwenaba kwezinhlobo zemfundo enhloso yayo ukuthuthukisa isimo sokucabanga, amakhono kanye nenkambo elindelwe umphakathi.)

UKubheka (1988) encwadini ethi *uLaka LwabaNguni* uveza ukuthi yiso lesi sithombe ayenaso uMaGumede mayelana nemfundo ngenxa yendlela ababephethwe ngayo epulazini. Uphinde aveze nendlela abamhlophe abamuka ngayo umuntu onsundu njengoba eveza nengama ababebiza ngalo likabhobhojane okusho imfene. Ukuvikela umntanakhe uMaGumede wayekubeke phezulu eqhulwini. Lokhu uyakuveza uKubheka ngokuthi angayithobela imithetho yakwaMkhize kodwa yokuthi ingane yakhe iphenduke isigqila ebhekile ngeke sampela akuvume. Ukubaluleka kokufunda kwengane yakhe uMaGumede, umbhali uze wasebenzisa igama eliphinyiswa uMaGumede elithi “ngingafa nokufa”. Lokhu kuchaza ukuthi uMaGumede wayezimisele ngempela ukubhekana nesimo sengcindezelo ukusindisa indodana yakhe ejokeni lengcindezelo kumnyama kubomvu.

Uma sibheka emunxeni wenkondlo kuyavela ukuthi izinkondlo zazigqugquzela intsha mayelana nemfundo njengendlela yokubhekana nengcindezelo. Lokhu kuyagqama enkondlweni kaDube kuNyembezi (1980:94) esihloko sithi “Shabasheka Mntwana Wesikole”:

Lezo nsimbi ezincencethayo

Zimemeza wena,

Shesha wen' okhethiweyo,

Isikole naso singena.

Gijima' uqinise,

Amasango akhamisile,

Iminyango ivuliwe,

Phuthum' ungen' ingazivalwe.

Lapha uDube ugqugquzela intsha ukuba iye esikoleni lapho idingeka khona. Yingakho nje kuvela enkondlweni ukuthi lezonsimbi ezincencethayo zimema wena. Lokhu kwakuyithuba eliyigqayizivele ngoba kwakungesibona bonke abalitholayo. Yingakho nje kuvela ukuthi shesha wena okhethiweyo. Lokhu imbongi yayichaza ukuthi labo asebelitholile ithuba abalisebenzise ngokwanele.

UNtuli kuMakhambeni (1990) emdlalweni omfushane osihloko sithi “Elamanqamu” uveza indlela imfundo abantu abansundu ababeyiqhakambisa ngayo. Imfundo lapha bayibuka njengento engakwazi ukuphucula impilo yabo. Lokhu bakwenza ngendlela yokuthi babencamela ngisho ukufa yingakho nje ngesikhathi kuphazanyiswa uhlelo lokubhala izivivinyo zokugcina, kwathi besatshiswa abantu baqhuba nokungakushayi mkhuba konke lokho. Yingakho nje umuzi wakwaMaseko wagcina ngokushiswa ngenxa yokungalaleli yaqhubeka ingane yakhona nokubhala izivivinyo zokugcina yize kuthiwe kungenziwa lokho. Kuphinde kugqame futhi ukubukwa kwemfundo ngendlela ebalulekile lapho uthishomkhulu enikeza ingane kaMaNgcobo uThoko ithuba lokubhala ngokumthumelela iphepha ekhaya ngomama umfundisi. Lokhu ekwenza azi ukuthi akukho emthethweni.

Uma siwelela kuKubheka (1988) kule ncwadi esihloko sithi *uLaka LwabaNguni* kuyagqama ukuthi isiyathelo sikaMaGumede saphumelela ngokubambisana nomfowabo owayenguthisha uGumede ngokuba uMphakamiseni ayohlala naye. Umalume wakhe wamfundisa waze wangena nasekolishi lebandla lamaRoma, ngoba leli kolishi lalikulungele ukwakha isisekelo esiqinile nesifanele. Yingakho nje uGumede umalume ayekugcizelela ukuthi uMphakamiseni kufanele afundele into okuyothi noma sekubhoke isithwathwa sempilo angashazwa, kuthi noma ilanga seliyikhiphe yonke imicibisholo yokushisa kwalo umphefumulo ungabuni. Lena kwakuyiyona ndlela yokuvika ingcindezelo.

UMphakamiseni wafunda waze waphasa u-JC wadlulela eFort Hare kwaNokoleji ngaphambi kokudlulela eGoli lapho ayezoqedela khona izifundo zobudokotela. Nazo waziphuzisa okwamanzi ngoba wagcina ngakho ukuphumelela. Waqala esibhedlela saseKhangela njengodokotela uMkhize. Lokhu kwakusho ukuthi isifiso nephupho likanina lagcina ngakho ukuveza ngokuba umntanakhe andizele phezulu njengokhozi. Ngakho ke isimo sengcindezelo yokugqilazwa epulazini sasesihambela kude noMphakamiseni ngenxa yokuhloma ngemfundo.

Kuyavela ukuthi izimbongi zaziwukhwezela umoya wemfundo njengesikhali sokubhekana nengcindezelo. Lokhu kuyagqama enkondlweni kaDube kuNyembezi (1980:93) uzwakala ethi:

Imfundo ibalulekile,
Ingumthomb' ogobhoz' ulwazi,
Iyisihluthulelo sokuvul' imnyango,
Kuwo woman' amagumb' omhlaba.

Lapha uDube uqhakambisa ukubaluleka kwemfundo empilweni yabantu abansundu. Ugcizelela ukuthi iqaqa ingqondo ngenxa yokuthi ingumthombo ogobhoza ulwazi. Iyasiza kakhulu ekulweni nengcindezelo yokuvaleleka kwamathuba enqubekela phambili. Yingakho nje kuvela ukuthi iyisihluthulelo sokuvula iminyango evaliwe.

Uma siphindela kuKubheka (1993) kule noveli ethi *Umthathe Uzala Umlotha* usivezela imizamo yabantu abansundu ukubhekana nesimo sengcindezelo. Kule ndawo yaseJonono abanumzane babengamsebenzi umlungu. Babephila ngakho ukulima lokho okulingene ukuxosha ikati eziko. Ngakho noZwane kuvela ukuthi wayengamsebenzi umlungu. Naye wayephila ngakho ukulima abuye athungele abantu izicathulo ezidabukile. UKubheka (1993:19) uveza ukuthi kwakuphilwa ngempumelelo nje nokho kwaZwane ngoba wayengakaze ayoboleka kwamuntu ngenxa yokuthi wayefuyile.

Okunye akuvezayo uKubheka ukuthi amadoda akule ndawo yaseJonono ayesezikhethela uJesu. Lokhu kwagqama ngokuba bazakhele indlu yesonto.

UNkonge (2014:14) uveza ukuthi:

Religion is part of the cultural heritage. It has dominated the thinking of African people to such an extent that it has shaped their cultures, social life, political organization and economic activities.

(Inkolo iyingxenye yamasiko namagugu. Ikuhaqile ukucabanga kwabantu abansundu ngendlela yokuthi ize yalolonga amasiko, isimo senhlalo, izinhlangano zombusazwe kanye nemisebenzi yezomnotho.)

Le ndlu kwakuthi phakathi nesonto ibe yindlu yesikole. Imiqondo yezingane zabo yayivuleka khona lapha ukubhekana nengcindezelo yokungafundi njengoba abamhlophe kwabe kuyisifiso sabo lesa. Okunye okugqamayo ukuthi njalo ngolwesihlanu ngezikhathi zamadina wayetheleka umkhokheli esezoqala isikole somphefumulo ukuze bandeduki abantu abasakhula. UKubheka uveza ukuthi izingane zalapha eJonono ulimi lwesiNgisi zazilukhipha ngamakhala zifunda ibanga lesithathu nelesine. Isizathu ukuthi zazicathanyelwa emakubo kulalelwa ukuthi zikhuluma isiNgisi noma isiZulu. Uma kuzwakala isiZulu yayisuke seyonakele indaba. Lokhu kwakwenziwa ngesizathu sokuthi yilona limi okwakucelwa ngalo itiyi ngoba imisebenzi yayiphethwe ngabamhlophe.

Abafana baseJonono ababefunda imfundo ephakeme babemaqembuqembu. Isizathu babephekwa ezikoleni ezahlukahlukene, okubalwa ezamaRoma njengeNkamana, eRatchiz naseMariannhill. Abanye babeqoke ukuya eModderspruit kwesikaMjwaphuna e*St Chads*. UKubheka uveza ukuthi kwakulula ukuqoka isikole esithandwa ngumuntu; indaba elukhuni kwakuyimali. Isizathu ukuthi kulezi zikole abafundi babefunda behlala khona esikoleni baze babuye ngezikhathi zokuphumula. Umandla Zwane wagcina naye esefunda e*St Chads* lapho afika wenza khona u*Std 7* ngaphambi kokuba adlulele kuT4 afundele ubuthisha iminyaka emibili. Eseqedile ukufundela ubuthisha ngenhlanhla enkulu nomsebenzi wawuthola endaweni yangakubo kwelabeSuthu e*Crimen*. UKubheka (1993:72) uveza ukuthi abantu ababekwazile ukufunda babengawayeki amathuba okuqhubeka uma evela. Yingakho nje noMandla balixumela ithuba elavela lokufunda isiBhunu ukuze basifundise.

Lokhu bakwenza ngokuthenga amabhayisikile ngoba izinto zokuhamba zazigqoza eziya eMnambithi. UKubheka (1993) uyaveza ukuthi zasidumela izinsizwa isiBhunu sansondo kwancane indawo. Lokhu kufunda isiBhunu kwathungela umlilo wothando lokufunda owathi

noma uvutha kancane awabe usacima. Yingakho nje kwathi ukuba kuphele izifundo zesiBhunu yaqala ingwadla yokufunda ngeposi. Lomlilo wavutha njalo kuMandla ngoba waze wafikelwa isifiso sokuba nejazi elithi alibe ngelabafundisi kodwa kungelona. Lelo jazi lalifundelwa kwelamaXhosa kwaNokholeji e*Fort Hare*. Wagcina ngakho ukuya khona. Konke lokhu kwakuyimizamo yabantu abansundu ukubhekana nengcindezelo ukuze baphile impilo enganakho ukusokola.

Uma siwelela emunxeni wezinkondlo kuphinde kuvele ukushikashikeka kwezimbongi ziphakamisa ukufunda phezulu ngokugqugquzela abantu abansundu njengendlela yokubhekana nengcindezelo. Lokhu kuyavela enkondlweni kaNdlovu kuNdlovu noButhelezi (1987: 63) esihloko sithi “Ngising’ Entshonalanga” :

Ngising’ eNtshonalanga

Ngakha umkhanya

Ngingagadekile, ngomile

Ngomel’ ulwazi lwaseNtshonalanga

Ngiwuthande ngawuqoma lomthombo

Ngiwuthande ngaze ngawushikilela.

UNdlovu uveza ukuthi ithemba labantu abansundu lisemfundweni. Yingakho nje enkondlweni kuvela ukuthi usinga eNtshonalanga wakha umkhanya. Isizathu ngukuthi imfundo yabamhlophe iyona eyayinamandla okulwisana nengcindezelo ngoba unolwazi oluqeda ukungazi luvule namehlo. Yingakho nje enkondlweni kuvela ukuthi ngingagadekile, ngomile ngomele ulwazi lwaseNtshonalanga. Lokhu kwakuchaza ukuthi ukuze abantu abansundu babe nawo amandla okubhekana nengcindezelo kwakufanele babenolwazi lwemfundo. Lokhu kwakuzobenza bawuqonde kahle umshikashika wokulwisana nengcindezelo.

Uma sibheka kuMngadi (2004) kule noveli esihloko sithi *Iziboshwa Zothando* uveza ukuthi yize abantu abansundu babecindezelwe kodwa babengamile beziqhuba ngokwemfundo.

Lokhu uMngadi (2004:17) ukuveza kanje:

Thandi, ukwami nje useyunivesithi ngeposi! Ungifihlelelani indaba enkulu kangaka? Embuka ngamehlo akhombisa ukwethuka.

UMngadi uphinde aveze ukuthi imfundo ibamba iqhaza elikhulu ekucabangeni komuntu. Lesi simo sifakazelwa indlela uThandekile ayeyiphonsela ngayo indaba yokuhlukana kwamabhentshi ngokobuhlanga. Lokhu kuze kufakazelwe nayiphoyisa njengoba lalithi seliyabona manje ukuthi uThandekile ubenziwa yini egoloza engafuni ukusuka ezihlalweni zabaseYurophu. Kuphinde kuvele ukuthi noma inqubo kahulumeni yayibahlukanisa ngokobuhlanga kodwa imfundo yayibahlanganisa onsundu nomhlophe. Yingakho nje kuvela uThandekile ebeka ngokuthi naye lapha efunda khona ngeposi ufunda nabo abelungu. Uphinde aveze ukuthi kuyenzeka kwezinye izifundo aphumelele lapho behluleka khona abanye babo. Uyaqhubeka nokuveza ukuthi imfundo ibeka eqinisweni eliwukuthi ucindezelekile yingakho kufanele azikhulule. Lokhu kuzokwenza aphume ebumnyameni abe sekukhanyeni okubenza babe yisibani sezwe, hhayi umshoshophansi.

Ngakolunye uhlangothi uButhelezi (1996) kule noveli esihloko sithi *Impi Yabomdabu Isethunjini* uveza abantu abansundu beyikhathalela imfundo ephakeme. Lokhu bekwenza ngaphandle kokuthenwa amandla isimo abaqhamuka kusona senhlupheko. Lokhu kuvela ngezingane zakwaNgubane uHlanganisani nodadewabo uZithelile abathi bebephothula ibanga leshumi bakwazi ukungena emayunivesithi. Izinto zabalula kulezi zingane ngoba zazizilomo kwezemidlalo, futhi zikhaliphile nasezifundweni. Eyodwa kulezi zingane zakwaNgubane uZithelile udadewabo kaHlanganisani yena wathathwa enyuvesi yaphesheya eMichigan State University eMelika. Laba abanye uHlanganisani, abazala bakhe u-Euthenasi noMelody bathathwa kulamayunivesithi akhona eNingizimu Afrika.

UHlanganisani waqhuba kahle impela ngoba wakwazi ukuqoba emva kweminyaka emithathu wazuza iziqu ze-BA ezifundweni zesayensi yezepolitiki, isiNgisi kanye nezomlando. UHlanganisani waqhubekela phambili wenza iBA Hons. UButhelezi (1996) uveza ukuthi izinselelo zazikhona kula mayunivesithi abamhlophe, yingakho nje uVikizitha wayekhononda ngobandlululo. Wayekuveza ukuthi wayesekhathele ukuncikiselwa esizindenini sabezizwe. Lokhu kwamgqugquzela ukuba ayofunda lapho ayezozizwa khona engelona ivezandlebe. Into evezwa nguButhelezi (1996:224) ukuthi uVikizitha wayengakutholi akufunayo kulesi sikhungo sebamhlophe. Lokhu kwakufana nokukhoseliswa ukukhekhezela okwekokoloshe ekhosiza

kwabezizwe ebona izithixo bengezona. Lokhu kwagcina ngakho ukuba angene oNgoye uVikizitha.

Ezinkondlweni kuyavela ukuthi izimbongi zazikuqaphela ukukhononda kwentsha mayelana nohlobo lwemfundo olwalunikezwa abantu abansundu. Lokhu kuyagqama enkondlweni kaMyaka kuNyembezi (1980:36) esihloko sithi “Ziyishumi Nesithupha KuNhlangulana”:

Usuku olungayikukhohlakala
Kuvena omdala nomncane,
Wen owabonayo, wen’ owezwayo;
Uyokhohlwa? Phinde!

Iphelil’ intsha emnyama,
Balel’ abaholi bakusasa;
Uyolibala? Phinde!

Lapha uMyaka uveza ukuthi intsha yakuthathela emahlombe yatshengisa isibindi ukubhekana nesimo sengcindezelo ohlangothini lwezemfundo. Yingakho nje kuvela enkondlweni ukuthi usuku olungeyikukhohlakala. Kuyavela ukuthi ekubhekaneni nengcindezelo kwaba khona ukuchitheka kwegazi. Yingakho nje kuvela enkondlweni ukuthi iphelil’ intsha emnyama, balele abaholi bakusasa. Kulukhuni ngisho ukuyikhohlwa le ndaba.

Uma sibuyela kuButhelezi (1996:229) uveza ukuthi noZithelile wayeqhuba kahle e-Michigan State University ephakathi kwezifundiswa ezinsundu zaseMelika ayehlala efunda ngazo. Lokhu kwakuyindlela yokubhekana nengcindezelo ngokugxile emfundweni. Emva kweminyaka eyisithupha wayesene-MA ezifundweni zabesifazane futhi enza i-MA ku-*Computer Science* kanye nePhD ezifundweni zabesifazane. Izingane zakwaNgubane zase zisabalele nezwe lonke eMelika ngenxa yokuthi zalifulathela leli laseNingizimu emva kokuqeda iBA Hons eseziyokwenza iMA. Kwafike kwagqama umehluko phakathi kwabamhlophe abangabafundisi nabamhlophe baseNingizimu Afrika.

Kugqama ukuthi babenomusa benokukhululeka ukuhlangabezana nezizwe eziningi ezahlukene. Wagcina ephumelele uHlanganisani wayithola iPhD, wabuyela eNingizimu Afrika wafuna umsebenzi oNgoye. Nodadewabo kaHlanganisani naye wabuya phesheya kwagcina uVikizitha walandela kamuva naye esehlome ngeqhuzu lobudokotela. Lolu kwaba uphawu lokunqoba ingcindezelo ngoba inqubo yengcindezelo yayingambeki umuntu onsundu ezingeni ezabe sezikulo izingane zakwaNgubane eMpaphala endaweni yasemaphandleni. Kuyavela kule noveli ukuthi ubuphofu ezakhula ngaphansi kwabo lezi zingane ngenxa yengcindezelo, zabunqoba ngokuhamba emgudwini wemfundo.

KuMngadi (2001) kule noveli esihloko sithi *Ifa Ngukufa* uMbongeni akagcinanga ngokudayisa kuphela, kepha wagcina ethumele amadodana akhe emfundweni ephakeme. Njengoba uThemba waya oNgoye wafike wenza iziqu kwezamabhizinisi. Lokhu uThemba wayekwenza ukuze akwazi ukusimamisa amabhizinisi kayise.

Lezi zibonelo ezimbalwa zingubufakazi bokuthi nanxa imfundo eyayitholwa ngabansundu yayingekho ezingeni eliphakeme futhi kwezinye izikhathi ibuye iqhubezele phambili ingcindezelo, abansundu bakwazi nokho ukuyisebenzisa njengesikhali sokubhekana nengcindezelo engokobuhlanga bayinqoba.

6.4 UKUPHELELWA NGUNEMBEZA

Ukuhlupheka kwenza abantu abansundu baphelelwa ngonembeza bangalesaba ihlazo lokusebenzisa inkolo njengendlela yokulwa nendlala eyayibangwa ingcindezelo. Isizathu esasenza abantu abansundu bangalesabi ihlazo lokusebenzisa inkolo. UMveng (1994: 154-165) ukubeka kanje:

Christianity acted as an accomplice to secular colonialism and also maintain the black people in a state of inferiority and absolute dependence.

(UbuKhrestu babamba iqhaza ngokubambisana nenqubo yobukolonializimu kanye nokugcina abantu abansundu esimeni sokuba izinto ezingelutho kanye nokuba nokuncika.)

Umlando uyaveza ukuthi ziningi izingqinamba ezazivimbela abantu abansundu ukuba bakwazi ukuzondla. Inkinga enkulu njengoba kuvelile kwesinye isahluko ukuthi babengasenawo umhlaba sebethembele ekuqashweni ngabamhlophe. Nakho lokho kuqashwa kwakulele ekutheni banazo

yini izimvume zokusebenza edolobheni, nokuthi abanazo izifo. Lesi simo sokusetshenziswa kwenkolo ukulwa nomphangazana usiveza kahle uShange (1990) endabeni emfushane esihloko sithi *Inkonzo Kamoya*. Le ndaba imayelana nomfundisi uBiyela owazisungulela ibandla njengalawa aseZayoni. UShange (1990:01) uveza ukuthi leli bandla laduma ezindaweni eziningi. Okuyikhona okwadonsa abantu ezindaweni ezahlukene kwaba inkonzo kamoya eyayiba khona njalo ngoMgqibelo lapho sekuqala ukuhlwa.

Okuyikona okwakwenziwa nguMfundisi uBiyela wayethandazela uMoya oyiNgcwele lehle ngempela ijuba, lizwakale ngamaphiko libhabhaza. Ukwenza kukamfundisi Biyela kwagqugquzela amakhohla ukuba anikele ubuthaphuthaphu ngemali emhlophe nengamaphepha. Lokhu amakhohla ayekwenza ngoba efuna izinhlanhla nezibusiso. UShange (1990:02) uphinde aveze ukuthi le nhlanhla yayitholakala ngokuthi umuntu akhiphe imadlana ethile. Umfundisi uBiyela waduma waze wabizwa ngomphrofethi.

Izinto zahamba zashintsha ngokuthi kwathi ngenye inkonzo walibiza ijuba umfundisi Biyela lutho ukwenza. Wakwenza lokhu izithuba zilandelana lutho ukwehla ijuba. Kwagcina sekuzwakala izwi phezulu lapho kuphuma khona amajuba.

UShange (1990:12) lokhu ukuveza kanje:

Kanti awuzwa yini, selifile ijuba lesithathu. Lamazwi azwakala kubo bonke abantu ngokucacile.

Lesi simo saholela ekuqulekeni kukamfundisi Biyela, lokho kwaba ukuphela kwebandla le nkonzo kamoya. Uma ebuzwa uBiyela mayelana nokusungula ibandla nakho konke ayekwenza. Uvele alisho ligcwale umlomo ukuthi imali yimali.

Lokhu ngokombiko weEATWOT (1990: 28-56) kuyavela isizathu sokuziphatha kanje kwabantu abansundu bezama ukubhekana nesimo sengcindezelo:

Colonial oppressors did not destroy black Africans physically, but rather they deprived Africans of both their identity and personality by systematically destroying the political, economic, and cultural structures of traditional African society.

(Abacindezeli babashabalalisa abantu abansundu ngokomzimba, baphinda baphundla ubuzwe kanye nobuntu ngokuthi lokhu bakwenza

ngendlela ehlekile ukubaphundla kwezepolitiki, ezomnotho kanye nezinhloko zamasiko endabuko omphakathi wabansundu.)

Ukuhlupheka kwenza abantu abansundu bangalesaba ihlazo lokusebenzisa inkolo njengendlela yokulwa nendlala eyayibangwa ingcindezelo. Isizathu esasenza abantu abansundu bangalesabi ihlazo lokusebenzisa inkolo. UMveng (1994: 154-165) ukubeka kanje:

Christianity acted as an accomplice to secular colonialism and also maintain the black people in a state of inferiority and absolute dependence.

(UbuKhrestu babamba iqhaza ngokubambisana nenqubo yobukolonizimu kanye nokugcina abantu abansundu esimeni sokuba izinto ezingelutho kanye nokuba nokuncika.)

Umlando uyaveza ukuthi ziningi izingqinamba ezazivimbela abantu abansundu ukuba bakwazi ukuzondla. Inkinga enkulu njengoba kuvelile kwesinye isahluko ukuthi babengasenawo umhlaba sebethembele ekuqashweni ngabamhlophe. Nakho lokho kuqashwa kwakulele ekutheni banazo yini izivume zokusebenza edolobheni, nokuthi abanazo izifo. Lesi simo sokusetshenziswa kwenkolo ukulwa nomphangazana usiveza kahle uShange (1990) endabeni emfushane esihloko sithi “Inkonzo Kamoya”. Le ndaba imayelana nomfundisi uBiyela owazisungulela ibandla njengalawa aseZayoni. Leli bandla laduma ezindaweni eziningi. Okuyikhona okwadonsa abantu ezindaweni ezahlukene kwaba inkonzo kamoya eyayiba khona njalo ngoMgqibelo lapho sekuqala ukuhlwa.

Okuyikhona okwakwenziwa nguMfundisi uBiyela wayethandazela uMoya oyiNgcwele lehle ngempela ijuba, lizwakale ngamaphiko libhabhaza. Ukwenza kukamfundisi Biyela kwagqugquzela amakholwa ukuba anikele ubuthaphuthaphu ngemali emhlophe nengamaphepha. Lokhu amakholwa ayekwenza ngoba efuna izinhlanhla nezibusiso. Le nhlanhla yayitholakala ngokuthi umuntu akhiphe imadlana ethile. Umfundisi uBiyela waduma waze wabizwa ngomphrofethi.

Izinto zahamba zashintsha ngokuthi kwathi ngenye inkonzo walibiza ijuba umfundisi Biyela lutho ukwenza. Wakwenza lokhu izithuba zilandelana lutho ukwehla ijuba. Kwagcina sekuzwakala izwi phezulu lapho kuphuma khona amajuba.

UShange (1990:12) lokhu ukuveza kanje:

Kanti awuzwa yini, selifile ijuba lesithathu. Lamazwi azwakala kubo bonke abantu ngokucacile.

Lesi simo saholela ekuqulekeni kukamfundisi Biyela, lokho kwaba ukuphela kwebandla le nkonzakamoya. Uma ebuzwa uBiyela mayelana nokusungula ibandla nakho konke ayekwenza. Uvele alisho ligcwale umlomo ukuthi imali yimali.

Lokhu ngokombiko weEATWOT (1990: 28-56) kuyavela isizathu sokuziphatha kanje kwabantu abansundu bezama ukubhekana nesimo sengcindezelo:

Colonial oppressors did not destroy black Africans physically, but rather they deprived Africans of both their identity and personality by systematically destroying the political, economic, and cultural structures of traditional African society.

(Abacindezeli babashabalalisa abantu abansundu ngokomzimba, baphinda baphundla ubuzwe kanye nobuntu ngokuthi lokhu bakwenza ngendlela ehlekile ukubaphundla kwezepolitiki, ezomnotho kanye nezinhloko zamasiko endabuko omphakathi wabantu.)

Ngakolunye uhlangothi kuyavela futhi isiga sokusetshenziswa kwenkolo ukulwa nomphangazana. Lokhu kuvela endabeni emfushane kaMafuleka kuNtombela (2004) esihloko sithi “Ubothemba Itshe”. Kule ndaba uMafuleka uveza imiphumela yengcindezelo iphelekezelwa ubandlululo ukuthi yazikhahlameza izimpilo zabantu abansundu. Yagcina isithonya nomqondo olawula indlela abase bezicabanga bezibuka ngayo izinto nokwenzeka kwazo. Okugqamayo ukuthi abantu abansundu babencishwe abathuba okundlondlobala kwezomnotho. Lokhu kwaholela esimeni sobuphofu.

Ngakho-ke kulezi zincazelo mayelana nomnotho, abantu abansundu abekho ndawo. Ngoba akukho abakukhiqizayo okungokwabo yingakho nje bengakwazi ukuba kube khona abazokwaba ngoba ayikho into abazoyaba. Yiso lesi simo esigcina sesibaholela ekutheni benze izinto ezingamahlazo nezihlukumeza abanye egameni lokuba nomnotho ukuze impilo iqhubeke ibe ngcono. Kule ndaba kaMafuleka sithola lingasatshwa ihlazo lokuqamba amanga ngenhloso yokuzuza imali. Okugqamayo lapha ukuthi amanga aqanjwa kabi kusetshenziswa igama likaNkulunkulu okungena ngaphansi kwenkolo. Ukusetshenziswa kwenkolo ngamanga

kwakungenxa yokuhlupheka okwakugqugquzelwa isimo sengcindezelo esabajikijela abantu abansundu okhalweni lokuntula. Yikho lokhu okwaholela ekutheni benze noma yini inqobo nje uma kuzophileka.

UMafuleka kuNtombela (2004:40) ubeka kanje:

Kuzomele nami ngithenge izevatho zesonto ukuze phela nami ngifane nabanye abazalwane enkonzweni ngeSonto. Ayikho into engingayenza. Ingani nangu umfundisi unemoto, yiyo njalo imali yesonto. Nami ngiyogcina sengidla izambane likampondo.

Isimo sokuhlupheka esachamusela ubugebengu, uMafuleka lapha usiveza ngomlingiswa omkhulu kule ndaba okwabe kunguJohn Hlatshwayo. Lapha uHlatshwayo useqala ukwenza nokuveza izinhloso zokuba isisebenzi seNkosi ngokwamanga. Wayeseqalile umvangeli uHlatshwayo ukungawudluliseli wonke umnikelo kumfundisi. Enye imali yayinyamalala emaphaketheni akhe.

Yonke le nto yayenziwa ngendlela yokuthi kungabi khona nokuncane ukusola. UHlatshwayo konke wayekwenza ngokukhulu ukuzimisela. Yingakho nje uMafuleka eveza ukuthi kwakungasabi inkonzo emnandi uma engekho uMvangeli uHlatshwayo. Wayehlabelela aze abambe indlebe ngesandla esisodwa. Nabazalwane base bemkhonzile kule ndawo uHlatshwayo ngoba wayeligagu lokuhlabelela kanti enesiphiwo sokushumayela. Yingakho nje noma eseqhamuka ngohlobo lwemoto oluphambili kunganakekanga kangako emakholweni nakumfundisi. Kanti kwakuyimoto yokwebiwa. Nalapho futhi indaba yemoto yayiphekwa ngamanga.

Nabo abantu abansundu isimo sengcindezelo sayenza imiqondo yabo yabhasha kakhulu. Futhi kwakudlulele ngaphansi kwesimo senkonzo. Yize kwakubamangalisa abaningi ukuthi akaganiwe ngani umuntu omdala kangaka. Kodwa babengakaze bambuze, ngisho nomfundisi imbala. Bengabuzi ngisho nezihlobo zakhe nje, nokuthi kezivele phela zizombona. Ngisho sekuvela emaphepheni umbiko mayelana nemoto elahlekile, lutho ukuba umfundisi asole bese eyaphenya. Kuphela wabuswa umoya wokumethemba ngoba engumntwana kaNkulukulu.

Ithumba lachambuzeka ukufika kwabakasilodlo, bafika bambopha uMvangeli mbumbulu. Kwavela negama lakhe langempela nokuthi isigebengu esinamacala amaningi. Lokhu kwakuzinkomba zokuthi ukuze abantu babhekane nengcinezelo babewubulala unembeza futhi basebenzise inkolo njengesikhali sokulwa nengcinezelo.

6.5 UKUSETSHENZISWA KWEMIBHALO EKHONONDAYO

NgokukaNtuli (1978:158) indikimba yokukhononda yayidumile kubabhali base-Afrika ngenhloso yokubhekana nengcinezelo. Uqhuba uthi abaningi babo babekholelwa ekutheni kunomsebenzi othile okumele bawenzele umphakathi.

UMzamane (1991:23) mayelana nokuvukuza umphakathi ngokwemibhalo ubeka kanje:

A writing by the oppressed, to the readers from the ruling class in an attempt to solicit their sympathy and support against discriminatory laws and practices.

(Okubhalwe abacindezelwe, ukubhalela abafundi ngasohlangothini lwabaphethe ngemizamo yokuthola isihe kanye nokusekelwa emithethweni ecindezelayo nokusetshenziswa kwayo.)

NaseNingizimu Afrika baqhamukile ababhali abaningana ababhala imibhalo ekhonondayo, bekhombisa ukungasenameli isimo sengcinezelo nesobandlululo, kanye nemithelela yaso ikakhulukazi kubantu abansundu.

Lokhu uNgara (1985:26) ukuchaza kanje:

Art gradually opens the spiritual eyes of the oppressed so that they can begin to see that it is not right for a foreign power to subjugate them, and as they awaken to this new reality they also begin to reject the ideology of the ruling colonialists and to appreciate their own cultural values.

(Ubuciko buwavula kancane amehlo omphefumulo wabacindezelwe ukuze baqale ukubona ukuthi akukho kahle ukuba banganyelwe izifikanamthwalo. Yingakho nje uma sebephapheme baqala bayichithe imfundisonkolelo yabacindezeli bese beyancoma izilungo zamasiko abo.)

Akubanga izinkondlo kuphela kepha neminye iminxa yaba nakho ukukhononda ngengcindezelo nobandlululo kanye nemithelela yalo. Iyona-ke le mibhalo esiyibiza ngokuthi imibhalo ekhonodayo. Okuyiyona eyayisetshenziswa kakhulu nezohlaziywa lapha yileyo ethinta umunxa wezinkondlo, amanoveli nemidlalo. Imibhalo esithi ekhonodayo ihlukile kuleyo eyayibhalwa ngendlela ethule. Laba babhali bakhetha ukungagcini nje ngokubona ububi bengcindezelo nobandlululo kepha babhale ngalo ngenhloso yokulichitha ngenxa yokuthi lwalunyathela amalungelo abantu abansundu ezweni lokhokho babo. Bakhetha ukukhulumela umphakathi. Bazibona nabo beyingxenywe yomphakathi obhekene nenkinga ngenxa yengcindezelo nobandlululo, inkinga okwakumele ukuba ixazululwe ukuze kube nokuthula nobudlelwane obuhle phakathi kwezinhlanga ezihlukene ezweni laseNingizimu Afrika. Ukubuka kwabo izinto kwakuhlobene kakhulu nokuka-Otomose, othi kuLindfors (1984:55):

I don't think there is anything art for art's sake. I don't think it's possible. There has to be a commitment.

(Kangicabangi ukuthi ikhona into okuthiwa ngubuciko nje obungenanjongo. Kangicabangi ukuthi kungenzeka lokho. Kufanele kube nokuzibophezela okuthile.)

U-Otomose ukholelwa ukuthi ukuze kubhekwane nengcindezelo umbhali akakwazi ukuziziba izinkinga ezisuke zikhona ziqondene nomphakathi aphila kuwo. Uthi kuwumsebenzi wombhali kanye nombhalo ukuba kuvezwe lezi zinkinga ukuze kuvuleke amehlo abantu bese kulungiswa okonakele. Yingakho nje kukhona izimbongi ezakubeka emahlombe azo zabhala izinkondlo ezaziphonsela uhulumeni wengcindezelo inselelo.

NoMao (1942:25) ngakolunye uhlanogthi unombono ofanayo mayelana neqhaza lombhali njengoba esho ukuthi:

In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics.

(Emhlabeni namuhla onke amasiko, yonke imibhalo kanye nobuciko kungokwezinhlanga nezigaba ezithile zomphakathi ezilawulwa ngokombusazwe. Empeleni kabukho ubuciko obungenanjongo; ubuciko obungacheme nazigaba zomphakathi noma ubuciko obungazigaxi noma obuzimele ngokombusazwe.)

ULukacs kuJefferson noRobey (1995:173-176) naye uhamba emazwini athi umbhali kumele abhalele umphakathi wakhe njengoba yena ebeka kanje:

Writers narrate history, make sense of it, observe it and describe the world. Literature is about real life, and it is also some kind of autonomous reality itself, with particular formal characteristics of its own. Accurate reflections are a sign of the author's artistic greatness.

(Ababhali baxoxa umlando, bawenze uqondakale, bawuqaphelisise futhi bachaze umhlaba. Imibhalo imayelana nobuqiniso bempilo futhi iyiqiniso elithile elizimele, elinezimpawu zalo phaqa. Ukuveza isithombe esinembile kunguphawu lobuciko bombhali obukhulu.)

Nokho-ke kuhle ukucacisa ukuthi akubona bonke ababhali olimini lwesiZulwini (njengoba kukuhle ukukholwa ukuthi into efanayo nakwezinye izilimi umhlaba wonke) abangachazwa njengabakhulumela abantu. Ababhali abakhulumela abantu uNgara (1985: vii) uthi baneso elibukhali ezinkingeni zenhlalo ezikhungethe umphakathi futhi bahlale bekhathazeka ngokuthi bangabamba qhaza lini ekwenzeni ngcono isimo sempilo yomphakathi.

Kuyacaca-ke ukuthi uma bebhala imibhalo noma yahlobo luni echazwa njengekhulumela abantu, leyo mibhalo kumele ilethe uguquko noma igqugquzele abantu abayifundayo ukuba benze okuthile ukuletha uguquko. Lokhu kuhambisana nalokho uNgara (1985:25) akholelwa kukho uma ethi umbhalo kufanele usho okuthile, ungathuli nje; futhi kufanele uthonye, uvukuze abantu. Lapha uNgara uyacacisa ukuthi umbhalo uthinta ukucabanga nokwenza kwabantu. Uba nomthelela kulokhu kokubili. Yingakho nje lokhu kugcizelela ukuthi indlela elandelwayo ezweni ngokuphathwa kwabantu iba nomthelela emibhalweni ekhiqizwa kulelo lizwe. Abaphethe izwe ngokukahulumeni bengafuna ukuba nomthelela emibhalweni ukuqhakambisa indlela yokwenza kwabo kanye nezinkolelo zabo ngesikhathi nabaphikisana nabo befuna ukuqhakambisa okufunwa yibo.

UWatts (1989:29) ubeka kanje:

A protest writing which voices the indignation and resentment of the majority of blacks towards unjust laws.

(Imibhalo ekhonodayo izwakalisa ukwehliswa kwesithunzi nentukuthelo yabantu abansundu mayelana nemithetho engenabo ubulungiswa.)

Kodwa-ke kuyavela nokho ukuthi uma kuqhathaniswa nemibhalo yesiNgisi eNingizimu Afrika ngesikhathi sengcindezelo nobandlululo, lena yesiZulu ekhonodayo iyidlanzana kakhulu. Isizathu ukuthi imibhalo yesiZulu isikhathi esiningi yayibhalelwa izingane zesikole, ilawulwa mayelana nokuthi ikuphi okufanele kubhalwe ngakho ukuze ikwazi ukushicileleka (Mathonsi, 2002).

UFinnegan (1970:47) lokhu kuyamufakazela kanje:

The African literatures consists mainly of childish stories and simple plots.

(Imibhalo yama-Afrika ngokujwayelekile imayelana nezindaba zabantwana.)

Yize noma kunjalo kodwa ikhona imibhalo eyayikhononda igxeka isimo sengcindezelo nobandlululo futhi izama ukuveza ukuthi ingaba khona enye indlela engcono yokuhlalisana nokuphilisana kwezinhlanga ezihlukene eNingizimu Afrika. Bakhona ababhali abakwazi ukuqunga isibindi bayibhala imibhalo ekhonodayo ngenxa yokungabikho kobulungiswa. UMsimang (1975) kumdlalo osihloko sithi *Izulu Eladuma esandlwana*, ucubungula ukugqubuzana phakathi kwabantu abansundu nabamhlophe. Lokhu kwakudalwa ukuthi abamhlophe bagxambukela ezimpilweni zabantu abansundu. UMsimang uyaveza kulo mdlalo ukuthi injongo yabamhlophe kwakuwukuthatha umhlaba. NoGcumisa (1993) ubhale umdlalo osihloko sithi *Awuwelwa UMngeni* oveza ubuqili babamhlophe bezama ukuqola abantu abansundu umhlaba. Lokhu kuyavela ukuthi abantu bagcina besizwe inkantolo. Lapha uGcumisa uzama ukuqhakambisa iphuzu lokuvukuza umphakathi mayelana nesinyathelo okwakufanele basithathe ukubhekana nengcindezelo.

Yingakho nje uRive, Watts noMzamane kuTsambo (1999:15) bebeka ngokuthi:

The literature of political struggle expressing a plight of an oppressed nation (Black) against the oppressing other (White). The references to “unjust laws”, oppressed blacks and the white ruling class all suggest the dominance-subjugation which prevailed in the colonial era.

(Imibhalo ezabalaza ngokwezombusazwe yayizwakalisa ukuhlupheka kwengcindezelo yesizwe esinsundu ngenxa yabacindezeli okungabantu abamhlophe. Izinkomba zemithetho engenabo ubulungiswa yacindezela abantu abansundu kwase

kuphumelela ukubhozonyelwa ababusi abamhlophe ngesikhathi sokuphathwa ngenkani.)

Lesi simo siphinde sigqame kumdlalo kaZondi (1986) osihloko sithi *Insumansumane*. Nakuwo futhi lo mdlalo uveza ukucindezelwa kwabantu abansundu ngokukhokhiswa intela yamakhanda. Lapha uZondi uzama ukuvukuza abantu abansundu ngokubavula amehlo ukuthi ingcindezelo kade yaqala, yingakho kufanele kusukunywe kubhekwanenayo. Ngisho nasokhalweni lwasemapulazini kukhona imibhalo eyayiveza ukungcindezelwa kwabasebenzi. Lokhu kuvezwa uKubheka (1988) encwadini esihloko sithi *Ulaka LwabaNguni*. Kule noveli uKubheka uveza ukuxhashazwa kwabasebenzi basemapulazini. Aphinde aveze nezimo zokuhlukunyezwa ngokushaywa. Okuqaphelekayo ukuthi le mibhalo yabhalwa ngesikhathi sengcindezelo. Yingakho kugqama kuyo ukuvukuza kwayo abantu abansundu.

Iphinde futhi igqame imibhalo ohlangothini lwezinkondlo eyayikhononda igxeka isimo sengcindezelo nobandlululo futhi izama ukuveza ukuthi ingaba khona enye indlela engcono yokuhlalisana nokuphilisana kwezinhlanga ezahlukenen eNingizimu Afrika. Ababhali abafana noVilakazi babhala kakhulu emunxeni wezinkondlo ngezinkinga ezazibhekene nabantu abansundu. Lokhu kwakugxekwa uhulumeni wengcindezelo njengoba kuvela eqoqweni likaMatsebula elinababhali abafana noMasuku, uMade noPhungula bazifaka izinkondlo zabo ezikhalazayo. UMasuku wayefake ethi “*Amaqhawwe Akithi Ansundu*”. UMade wafaka ethi “Hlanganani Zizwe Zama-Afrika” kwathi uPhungula wafaka ethi “*Laba Bantu Bayahlupheka*”. Zonke lezi zinkondlo inhloso yazo kwabe kungukubhekana nengcindezelo ngenhloso yokuvula abantu abansundu amehlo.

UCoovadia (1988:13) ubeka kanje ngezinkondlo:

A weapon that can pierce and get to the bone quickly rather than a blunt instrument that bludgeons and leaves a mess- a bloody mess.

(Ziyisikhali esikwazi ukugqobhoza sifinyelele ethanjeni kunento ebushuntu ezikiza kuze kuphume igazi.)

Ngezinkondlo zabo babehlose ukugxeka izinto ezikhombisa ingcindezelo nobandlululo, benze abantu abansundu babumbane futhi babe nokuzigqaja ngokuba bona futhi baxwaye ukuphuphutheka uma bekhuluma ngenkolo yobuKhrestu kanjalo nokungabathembi kakhulu abamhlophe ababezenza sengathi bayazwelana nabantu abansundu. Kuhle futhi nokubalula

ukuthi akuzona zodwa lezi zimbongi ezibhale izinkondlo ezazikhulumela abantu abansundu ngesikhathi sobandlululo. Zikhona nezinye izimbongi ezifana noVilakazi, uNxumalo, uGcumisa, uMasuku, uDumisa, uMyaka, kanye noMyeza ezabhekana nesimo sengcindezelo ngokuba kube khona ezikubhala ezinkondlweni zikhalaza ngokungaphathwa kahle kwabantu abansundu ngenxa yengcindezelo nobandlululo.

UVilakazi (1945:21) umqali wendlela emunxeni wezinkondlo wayishiya induku ebandla ngokuphonsela uhulumeni wabamhlophe inselelo ngenxa yengcindezelo. Ukwenza kukaVilakazi kanje kwabe kuyindlela yokubhekana nesimo sengcindezelo eyayibathwalise kanzima abantu abansundu. Lokhu kuyavela enkondlweni ethi: “Ngoba...sewuthi”. Kule nkondlo uVilakazi uphonsela inselelo uhulumeni wabamhlophe.

Nangu esethi:

Ngoba ngimamatheka njalo,
Ngikhombisa nokwenama,
Ngihlabelela ngephimbo,
Nom’ ungifak’ emgodini
Ngaphansi kwezinganeko
Zamatsh’ aluhlaz’ omhlaba-
Sewuthi nginjengensika
Yon’ engezwa nabuhlungu.
Ngob’ umlomo wam’ uhleka,
Namehl’ am’ ebhek’ idolo,
Ngifingqe ngabek’ idolo,
Nezinwele sezimpofu
Zigcwel’ uthuli lomgwaqo,
Ngipheth’ ipiki ngesandla,
Neyemb’ elingenamhlane
Sewuthi nginjengedwala

Lon' elingakwaz' ukufa.

Imbongi esitanzeni sokuqala ivezi ukuthi ukwenza kwezisebenzi kanje kwagcina sezithathwa futhi ziphathwa yinoma yikanjani ezimayini. Lokhu abaqashi babekwenza sengathi abantu abansundu bayizithunzela nje, bengenamizwa bengenazidingo ezithinta impilo yabo ngenxa yesijwayezi sokuhlala bemamatheka yize izinhliziyi zabo zopha igazi. Ukumamatheka konsundu kule nkondlo kwabamhlophe kwakuhumusheka njengophawu lokwamukela yonke nje indlela yokuphathwa echaza ukungabi namizwa. Yingakho nje imbongi isebenzise igama elithi: “nginjengedwala”.

Lokhu kugcina umphumela wokusebenza kanzima kwabantu abansundu kungatheli zithelo ngokwezimo ezingezinhle zokusebenza ngoba onsundu nje usefana nedwala elingenamizwa. Lesi kwabe kuyisimo esinzima empilweni yabantu abansundu besebenza ngaphansi kwezimo ezinzima. Yingakho nje uVilakazi enkondlweni ethi nezinwele sezimpofu ngenxa yothuli lwasemgodini kumbiwa igolide. Lolu kwabe wuphawu lokufukuza nokugqilazwa kwabantu abansundu. UVilakazi wayekwenza lokhu ngenhloso yokubhekana nesimo sengcindezelo, enekela umphakathi wabansundu ngezimoababebhekene nazo.

UNxumalo (1965:47) wabhala inkondlo ethi “Zishayele” inemigqa ethi:

Ilanga lizwiwa nguwe
Kuphela ngoba nguwe
Umntu, zilwane lezi;
Lungisa kahle isigqoko
Sakho ngoba lithanda
Ukuba libana kuwe –
Ziyazenzisa lezi zinkabi akushisi.

Kule nkondlo uNxumalo uveza ukuhlushwa kwabantu abansundu ababiza ngazinkabi ezishayelwa ngumlungu. Zivezwa zingenagazi ngakho zingazweli njengaye. Nelanga leli elibhadlayo ezisebenza kulo zona kuthiwa ziyazenzisa uma zithi zikhathele. Imbongi iveza isithombe sokuthwala kanzima kwabantu abansundu. Umlungu ufake isigqoko ngoba ekhala ngalo ilanga. Lapha imbongi ithe iveza ukukhalaza kodwa yakucashisa ngokuthi igigiyele futhi isebenzise izingathekiso. Lesi singathekiso sisetshenziswa ngenhloso yokungabhali kuqondwe ngqo ngoba isimo sasimanzonzo lungafakwa kuhulumeni wengcindezelo lubuya nodaka.

UDumisa kuNyembezi (1981:88) enkondlweni yakhe ethi “Umthandazo Woxolo” uyakhononda ngokweswela komuntu onsundu.

Uthi:

Lapho ngihlezi ngingumhlambi ezweni
Lapho umuzi nezwe ngingenalo okungelami
Lapho umfowethu wezilwandle engishiya nginoqhuqho.

Lapho izithukuthuku ziphelela oboyeni,
Nalapho ngihambis’ igolide ngizuze isenti
Lapho konke engikushoyo kuthiwa ngumshokobezo.

UDumisa lapha uveza isimo sobuze kubantu abansundu ngenxa yokuphucwa umhlaba ngabantu abamhlophe. Lokhu bekwenza ngokushaya imithetho evuna isenzo sobusela. Uphinde uDumisa aveze ukuxhashazwa kwabantu abansundu njengoba enkondlweni kuvela ukuthi izithukuthuku zabo ziphelela eboyeni. Lokhu kuchaza ukuthi ukusebenza kwabo babengaholi lutho. Ayisaphathwa ezimayini ezithinta umnotho wezwe kodwa abantu abansundu babehlelwa amasenti. Ukukhala kungasizi ngoba kwakuhumusheka ngokuthi bayashokobeza. UGcumisa (1981:62) naye enkondlweni ethi “ENdondakusuka” ugcina esekhombisa ukudinwa kwakhe ngokuthathwa kwezwe labantu abansundu ngabamhlophe.

Nangu esethi:

Hheyi wena mfana kaMfandameva
Butha konk’okungokwakho ukhukhule.

Ukudinwa kwakhe kucaciswa igama elithi “Hheyi”. Nakho ukubiza umlungu lona ngomfana kukhombisa ukungabi nandaba naye nokungamhloniphi. Le migqa iveza ubudlelwane obungebuhle phakathi kwabantu abansundu nabamhlophe. Ngenxa yokudinwa uGcumisa lapha usefuna ukuba umlungu aphume aphele endaweni yabantu abansundu.

UMasuku (1966:35) yena ubhale inkondlo ethi “Ukhalelani Nkonyane kaNdaba?” lapho ekhalaza ngokungabi nazwe kukaZulu kanye nokuluthwa kwakhe ngenkolo yabezizwe:

Untshentshetha, uzul’ engenakhaya
Wena owawungumnikazi wezwe.

Ugcweleziwe, awunasibaya:
Kwathiwa , ‘Kholwa’ - wephucwa ilizwe.

Kule nkondlo uMasuku uzama ukukhumbuza abantu abansundu ukuthi bathwele kanzima kanje babenalo izwe okungelabo. Inkinga eyenza bazithole beyimhambima nje yingoba izwe labo lathathwa ngokwebiwa kusetshenziswa indlakadla. Yingakho nje futhi eveza ukusetshenziswa kwenkolo ngokubamba iqhaza ekuqoleni abantu umhlaba wabo ngenxa yokuthi yaletswa ngesinxele.

Yingakho nje noWest kuRowland (1999:131) ekufakazela okushiwo nguMasuku, ubeka kanje:

When the white man came to our country he had the Bible and we had the land. The white man said “let us pray.” After the prayer, the white man had the land and we had the Bible.

(Ngesikhathi abamhlophe befika kuleli likaGondwane babephethe iBhayibheli. Abantu abansundu benomhlaba. Umlungu wathi “asithandaze”, emva komthandazo umlungu wabe esonomhlaba kwase kuthi abantu abansundu basala neBhayibheli.)

Lapha inkolo ivezwa njengethuluzi elasetshenziswa ukulutha abantu abansundu ngenhloso yokweba umhlaba wabo. UMyeza kuNyembezi (1981:37) enkondlweni ethi “Ukuhlupheka”uyakhononda ngokweswela komuntu onsundu.

Nangu esethi:

We, mnewethu, uyangihleka
Ngoba wen’ ubon’ ukhomba ngophakathi,
Mina ngidla’ imbuya ngothi?

Ukhumbul’ ukuthi asina adedelana,
Ukubuka kungaphesheya nje,
Kusasa kuyoba nganeno.

Kule nkondlo uMyeza uveza isimo sokubukelwa phansi kwabantu abansundu ngenxa yokungabi nalutho. Abamhlophe badla kusale ngoba umnotho usezandleni zabo. Abantu abansundu bona

babulawa yindlala ngenxa yesimo sengcindezelo. Iphinde inkondlo iphonsele inselelo umcindezeli mayelana nokuthi isondo liyajikajika. Lokhu kwakuyindlela yokubhekana nesimo sengcindezelo.

UMyaka kuNyembezi (1981:36) naye ubhale inkondlo esihloko sithi: “Ziyishumi Nesithupha KuNhlangulana” eveza ubuqhawe bentsha yangonyaka we-1976 kuNhlangulana. Uthi:

Usuku olungayikukhohlakala
Kuwena omdala nomncane
Wen’ owabonayo, wen’ owezwayo;
Uyokhohlwa? Phinde!

Iphelil’ intsha emnyama,
Balel’ abaholi bakusasa;
Uyobalibala? Phinde!
Ngumlando kuwe M’ Afrika,
Yinxeba elijul’ ezibilini,
Lingavaleka? Phinde!

UMyaka lapha uveza iqhaza elabanjwa yintsha ensundu ngesikhathi ibhekene nengcindezelo kwezemfundo. Uyakugcizelela ukuthi lesi isenzo esingeyuphinde sikhohlakale emlandweni wezwe laseNingizimu Afrika. Umlando othinta ukuzinikela kwentsha ngokuba kuchitheke igazi layo ukuze kukhululeke izwe emaketangweni obugqili. Uphinde aqhakambise ukuthi lo mlando ujule kakhulu ngoba wavula inxeba elijulile emiphefumulweni yabantu abansundu elingasozelivaleke.

Ngakolunye uhlangothi uMotaung kuNkabinde (1971:155) ubhale inkondlo esihloko sithi “Amaqhaw e-Afrika” encoma ukuzinikela kwabantu abansundu ngokubhekana nengcindezelo ngokuhlukana kwemikhakha. Uyibeka kanje:

UVilakazi ngingemdele futhi ngingemkhohlwe.

Ukumuka kwakhe kwaba lusizi;
Kwakhala izifundiswa nabantwana
Bona abaphuz' emthonjeni wakhe.
Imisebenzikazi yakhe siyibonile.
Pho, singathula sithini?
Indlel' uyihlahlile
Wenzil' ukuba nathi sibalw' emabhukwini.
Imisebenzi yakhe singeyilibale.

UMadlanduna ngiselusizi ngaye
Ngob' edl' izinhliziyi zamadoda ziluhlaza.
Umahlaliswaphans' angakhulumi,
Ngoba enguMashis' izinhliziyi zamadoda,
Kwaye kwahanguleka ngaphakathi kuwo
Ath' uLuthuli sizomenzenjani?
Ukhonye kwaye kwezwakal' e-Oslo
Waye wadabul' ulwandle wabuya notho.

UMotaung kule nkondlo utusa amaqhawe amabili akwazi ukubhekana nengcindezelo ngeqhaza alibamba ukulwa nokucindezelwa. Ukubhekana kwabo nengcindezelo kusemikhakheni eyahlukene. UVilakazi wabhekana nengcindezelo ngokugxila okhalweni lwamabhuku. Lokhu wayekwenza ukuphakela imiqondo yabantu abansundu ngokubavezela isimo sokucindezelwa kwabo ngabamhlophe. Wayekwenza lokhu ngenhloso yokubavukuza ukuze basukume balwisane nokucindezelwa.

Kanti uMadlanduna yena uvezwa ebhekana nengcindezelo okwezepolitiki ngokuba senhlanganweni eyayilwisani nengcindezelo i-ANC. Lokhu uMadlanduna wayekwenza ngaphandle kodlame, kodwa izinkulumo zakhe zaziyizinsungulo zihlaba kuzwele ezinhliziyweni zabamhlophe. Ukwenza kwakhe kanje kwaba nesisindo kubantu abansundu ngoba abamhlophe bagcina ngakho ukumvala umlomo. Lokhu imbongi ikuveza ngokusebenzisa umugqa othi

“uMahlaliswaphans” angakhulumi. Ukubhekana nengcindezelo kukaMadlanduna kwafana nokukhonya kwenkunzi yebhubesi. Lokhu kukhonya kwaze kwezwakala naphesheya kwezilwandle ngenxa yokuhlonishwa ngeqhaza lakhe ekubhekaneni nengcindezelo ngokuthula.

Kuyavela futhi ukuthi izinkondlo zabo zazizama ukuveza nokugxeka ukuxhashazwa kwabantu ngenqubo yobukapitali eyayenzela ongxiwankulu izizumbulu zemali ngenxa yamandla abantu abansundu. Inhloso yezinkondlo lezi kwakuwukwenza abansundu ukuba basibone kahle isimo ababephila ngaphansi kwaso bese belwisana naso ukuze kunqotshwe ukubhozomelwa kwezwe nokunganyelwa kwalo ngabamhlophe ngenkani kanye nengcindezelo nobandlululo olwase lungene lwagxila ngezimpande zalo empilweni yabantu abansundu. Kwakumele abantu abansundu bavuleke amehlo nezingqondo babone ukuthi abakhululekile neze futhi ukuhlupheka kwabo nokuhlukumezeka kwabo kwakudalwa ngabamhlophe ngezinqubo zabo zengcindezelo nobandlululo nenzondo ebhekiswe kwabansundu.

Yingakho nje inkondlo kaRikhotso kuMsimang (1982: 17) esihloko sithi “Amadlelo Amabili” ithi :

Bheka amadlelo amabili!

Leli liluhlaza cwe,

Kudla izinkomo ezimhlophe,

Yona impela inyonikayiphumuli.

Bheka ukuthi zikhuluphele kanjani!

Zetshisa ngaphansi kwemithunzi epholile.

Leliya lome qha!

Wugwadule olunamatshe,

Kudla izinkomo ezimnyama,

Yona kanye indl’ ivaliwe.

Sezaba yizingogwane sekusele amathambo!

Akunamthunzi zishiswa yilanga.

Uma ihlolisiswa le nkondlo kuyavela ukuthi uRikhotso uqhakambisa ingcindezelo ngokobuhlanga obakhelwe ngokungalingani ngokwempilo. Lokhu kuwukuvuza umphakathi onsundu ukuze ubone ukuthi baphila ezweni elingenabo ubulungiswa ngenxa yokungalingani ngokwempilo. Abamhlophe ngokwenkondlo bamelwe yizinkomo ezimhlophe, bavela bephila impilo emnandi engenakho ukuzabalaza. Bayadla bayasutha ngoba idlelo abahlala kulo liluhlaza cwe. Lokhu inkondlo ikuveza ngokuthi bheka zikhuluphele kanjani. Zetshisa ngaphansi kwemithunzi epholile. Ngakolunye uhlangothi isitanza sesibili siveza abantu abansundu abamelwe izinkomo ezimnyama. Lapha uRikhotso uveza impilo yabantu abansundu enzima ngenxa yesimo abaphila ngaphansi kwaso. Lesi simo sasikhomba ukuthi umhlaba abahlala kuwo abantu abansundu awuvundile akumili lutho. Yingakho nje bebulawa yindlala, lokhu enkondlweni kuvela ngokuthi sezaba yizingogwana sekusele amathambo.

Ucwaningo luphinde luveze ukuthi nakubabhali abansundu ababebhala ngolimi lwesiZulu bakhona abaqunga isibindi njengoba kuvelile ngenhla babhala imibhalo eyayihlose ukuba abantu abansundu babone ububi bengcindezelo bese benza okuthile ngalokho. UZondi noCanonic (2005) babalula igalelo lika-B.W. Vilakazi emunxeni wezinkondlo ngokuphumelela ekuvezeni ukuhlushwa nokuxhashazwa kwabasebenzi abansundu enkondlweni ethi, “Ngoba ...Sewuthi”.

UNtuli (1978:7) ngakolunye uhlangothi naye uyalibalula iqhaza elikhulu likaVilakazi ekubhaleni izinkondlo ezazikhuluma ngezimo ezingezinhle ezweni laseNingizimu Afrika.

Ubeka kanje:

We cannot doubt his (Vilakazi's) concern about the humiliation and frustration of his people. Although he may not necessarily have experienced the many hardships himself, he identified himself with the less-privileged who could not voice their grievances.

(Ngeke sakungabaza ukuthi uVilakazi wayekhathazekile impela ngokuthunazwa nokuhlushwa kwabantu bakubo. Yize kungenzeka ukuthi wayengakaze abhekane nobunzima obuningi yena uqobo lwakhe, wazibona eyingxenye yabancintshiwe, ababengenazwi lokubika usizi lwabo.)

Lokhu okushiwo ngabacwaningi abathile abafana noJahn kanye noWestley kokuthi imibhalo yabantu abansundu ngemuva konyaka we-1953 ayinawo umsoco nokuthi ubucikomazwi ezilimi zabansundu emva kwalo nyaka kwagongobala kubukeka kuyihaba. Lolu cwaningo ngale kokungabaza luyaveza ukuthi laba babhali babhala imibhalo ekhalazayo, ekhombisa isibindi esikhulu sokukhulumela abantu abacindezelwe, bezama ukukhombisa abantu ukuthi babephila kanjani kuqala bengakafiki abamhlophe, ebakhombisa nendlela abayithikameza ngayo impilo yabo, nokuthi umonakalo ukuphi ezimpilweni zabo kanye nokuthi yini engenziwa ukuze kulungiswe lowo monakalo.

Okubekwa nguNgugi (1981) noWauthier (1978) mayelana nezinto ezifanele ukuba khona emibhalweni ekhalazayo kuyavela nasemibhalweni yalaba babhali ekhalazayo. Lezi zinto ezivezwa nguNgugi noWauthier yilezi: ukuphikisana nenqubo yezepolitiki ewumakhonya, ukusebenzisa ukucabanga ngobu-Afrika ukudweba izithombemagama, lokhu kuhamba emgudwini wokubhekana nengcindezelo ngokugqugquzela abantu ukubuyela kokwabo, ukusebenzisa ezemibhalo ukufundisa ngobu-Afrika, ukugqugquzela ukubuyela kwabantu emasikweni abo, ukufaka ukuziqhenya kubantu ngokuba yibona nangokwabo, ukugxeka ukunganyelwa ngenkani kwezwe ngabamhlophe, ukuveza okungahambi kahle ngenxa yokunganyelwa ngenkani lokho kwezwe ngabamhlophe. Ngisho nezinkondlo zika-JC Dlamini ziyakuveza ukungqubuzana kwenkolo yesintu neyafika nabelungu kanye nemfundo yesintu neyafika nabelungu. Lokhu kwakuyizinkomba zokubhekana nengcindezelo kubantu abansundu. Ziphinde izinkondlo zikaDlamini ziphakamise isikhalo ngokuhlupheka kwabantu abansundu behluphekiswa inqubo yengcindezelo. Lesi simo senza abantu abansundu baphila kanzima ezweni lokhokho babo.

Enkondlweni ethi “Mnanayi” uDlamini (1981:09) uyakhala ngobuphofu babantu abansundu, esebedlulwa ngisho ngamaNdiya. Uthi:

Namuhla ngidakwe yizingozi zakho, nginkemile,

Amehlo ami agcwele izinyembezi, anginalutho,

Imisebenzi yonke kaNgqondonkulu uyithathile,

Inhlabathi ibuswa nguwe, izitolo zibuswa nguwe;

Ushweza ngezimoto zikanokusho, ngiyalibashuza,

Ngengqakala eneminkenke namanikiniki amabhulukwe.

Kulesi sitanza kuyavela ukuhlupheka okubhekene nabantu abansundu. Abanamhlaba, abanazitolo abanazimoto. Bahamba ngezinyawo bambethe amanikiniki amabhulukwe.

UDlamini (1989:54) uyakuveza ukuhlupheka kwabantu abansundu. Uyakuveza ukuthi bahlupheka kangaka nje, abamhlophe bona bayizinjinga. Enkondlweni yakhe ethi “Sadalelwa Ukuhlupheka” uthi:

Ngiphakathi kwezitezi ezigwaza izulu

Ngigebisa ikhanjana ngizibukabuka;

Iziswenya zezimali zikinatelw'emabhange,

Kule migqa engenhla kuyavela ukuthi indawo ithuthukile, sekuyidolobha elinezitezi. Kunamabhange anemali eningi egcinwe kuwona. Noma kunomnotho ongaka kodwa umuntu omnyama yena usahlupheka ubulawa indlala.

Lokhu uDlamini, (1989:54) kuyakucacisa kule migqa ethi:

Mina ngishaya ngonobhaqa kuklokloza isisu,

Ngilala ngivuke ngingakuthanga mbibi.

Kuyambangela usizi nobuhlungu uDlamini, (1989:54) lokhu kuhlupheka kwabantu abansundu. Uyakhala uthi:

Okwethu okwezandla sadalelwa ukuhlupheka.

Ukuhlupheka kwabansundu uDlamini, (1989:28) uthi sekudala ubugebengu. Enkondlweni ethi “Bese Ngikhohliwe” uthi:

Wagcweleza amakhaya abafowabo,
Amasonto nezikole wakugcweleza,

Konke okuwusizo wakugcweleza;
Othisha basinda ngokulambisa,
AbeFundisi basinda ngokulambisa.

Ubugebengu busabalele yonke indawo. Ubugebengu lobu obenziwa ngabantu abansundu kwabanye abantu abansundu isizwe sidlana sodwa. Sebunabele yonke indawo ngisho ezikoleni, emasontweni nasemakhaya. Buthinta bonke abantu, ngisho abaFundisi nothisha.

Ukuhlupheka kwabantu abansundu sekubangela ukuba kube khona abayizinqibi abahlala ezitaladini zamadolobha ukuze bacele kwabadlulayo. Uyaluveza usizi lomuntu onsundu osephilela ukucela emgwaqeni.

Lokhu kusencondlweni kaDlamini, (1989: 53) ethi “Fofobala” lapho athi khona:

Fofobaliyani
Fofobaliyani eceleni kwezitaladi,
Awukhulumi uthule nekopana
Elikhamisele amaconsi obubele
Ezinhliziyweni ezimnen’ezivuza
Uju lokuconsisela emilonyeni
Yezifofobali zezitaladi zomlungu.

Fofobala sifofobali sendlela,
Fofobala sifofobali semigwaqo,
Fofobala sifofobali sezitaladi.

UDlamini uyakubalula ukuthi emigwaqeni yamadolobha kukhona abantu abahlala khona, bacele ukuphiwa yilabo abadlula khona. Lokhu kuhlala kwabo kuwukufofobala okusho ukuhlala ngendlela edabukisayo ngoba ungakwazi kuzenzela lutho. Bahlala lapha balindele noma iluphi usizo ngoba bebanjwe ukuhlupheka. Lapha weneka isimo sempilo esilethwe abamhlophe ngokuphuca abansundu indawo yabo, ngokugxilisa ubukhephuthalizimu okuyiyo edale lokhu kuhlupheka kwabantu abansundu. Konke lokhu bakwenza kanje laba bantu ngoba bengasakwazi ukuzinakekela bona, bazondle.

Enkondlweni ethi “Kwangima!” uDlamini (1958:58) uyayiveza impilo yabantu uma ethi:

Kwelamagade kuhlaleka kanje,
Kuphileke kungaphileki,
Sivukavuke silalalale kanje,
Sivungavungame sisebenza,
Sihambahambe singahambahambi,
Sihlekahleke singahlekahleki,
Sife sivukavuke sife kunje,
Kume nje, kunje.

Lapha uyalucacisa usizi lwabantu abansundu uDlamini. Uyasho ukuthi noma bengahlupheka kanjani abantu abansundu akukho lutho olushintshayo. Impilo yabo imi ndawonye ngenxa yenqubo mgomo kahulumeni wengcindezelo ongenaluzwelo.

Yingakho nje uGumbi kuMsimang (1982: 45) engenelela ngokuvukuza abantu abansundu mayelana nemfundo njengesisombululo sokuhlupheka kwabo enkondlweni esihloko sithi “Langa Lempucuko” :

Engani indlela seyicatshiwe,
Yacatshwa ngumfo kaDube,
Iqadi elihle kanye nezenzo zalo,
Mthombo ophuza izizwe,
Ngoba kuphuze kuwe uR.R.R. Dlomo
Bathi ukumbiza bathi uNdabazandile,
Zingandele yena yedwa,
Zandele bonkana.

Uma ehlolisiswa uGumbi kuyavela kule nkondlo ukuthi wayezama ukuvukuza abantu abansundu ukuba basukume bashintshe izimpilo zabo ngolwazi lwemfundo. Lokhu uyakucacisa uGumbi ukuthi kuyenzeka ngoba sekuyahambeka ngenxa yendlela esicatshiwe ngabayihamba phambili. Lokhu inkondlo ikuveza ngokuthi engani indlela seyicatshiwe, yacatshwa ngumfo kaDube. Uphinde uGumbi aveze ukuthi lo mthombo okawonkewonke ngoba bakhona abawofakazi abawuphuze yahlahlameliseka imiqondo yabo. Njengoba inkondlo iveza ukuthi umlobi

wezindaba, umlobi wemilando ozikhipha ngisho sebezithukusile. Lesi isimo inkondlo eyayisihlonza sokuvukuza abantu abansundu ukuthi impumelelo ikhona uma bezimisela nje.

6.8 ISIPHETHO

Kulesi sahluko kuvezwe izindlela ababhali abansundu abazisebenzisa ukubhekana nengcindezelo. Kucacile futhi ukuthi ababhali babhalile kakhulu bekhala ngayo le miphumela nemithelela ngesikhathi sengcindezelo nobandlululo eNingizimu Afrika. Imibhalo nezinkondlo zabo ziyahlukaniseka ngokwezindikimba ababekhalaza ngazo ukubhekana nesimo sengcindezelo. Kukhona leyo ekhononda ibhekane nokuthathwa kwezwe laseNingizimu Afrika ngenkani, ukungena kabi kwenkolo yobuKhrestu, ukungabi nabo ubuntu, ukulahleka kwamasiko nenhlonipho. Ayavela futhi namazinga okukhononda njengoba kuvelile ukuthi kukhona imibhalo nezinkondlo zabo ezivezayo nje kuphela ukuhlupheka kwabantu, kube khona leyo egxekayo bese kuba khona leyo ezishoshozela ukuba kwenziwe okuthile ukuze kuguqulwe isimo sempilo nenhlalo yabantu abansundu eNingizimu Afrika. Kuvelile futhi nokuthi imithelela endleleni abacabanga ngayo nababhala ngayo isukela okhalweni lobuKhrestu, ku-*Black Consciousness*, ezinkolelweni ze-ANC, ubu-Afrika, uBuntu, inkolo yobu-Afrika nasebuthisheni.

ISAPHLUKO SESIKHOMBISA

ISIPHETHO SOCWANINGO

7.1 ISINGENISO

Inhloso enkulu yalolu cwaningo bekuwukuveza ukuthi akulona iqiniso ukuthi imibhalo yabantu abansudu yayikhuluma kungazwakali. Lokhu ikwenza ngokugxeka ingcindezelo nobandlululo kanye nokuphakamisa indlela engcono yokuphila nokuphilisana kwabantu bezinhlanga ezihlukene eNingizimu Afrika. Enye inhloso bekuwukuveza iqhaza lababhali abahlukene ekubhaleni imibhalo ekhonodayo ngesikhathi sengcindezelo nobandlululo eNingizimu Afrika naleyo eveza imiphumela yonqubo yengcindezelo ezimpilweni zabantu abansundu.

7.2 OKUTHOLAKELE OCWANINGWENI

Ucwaningo luthole ukuthi ayiminingi imibhalo ekhonodayo olimini lwesiZulu mayelana nokucindezelwa kwabantu abansundu eNingizimu Afrika ngesikhathi kubusa abamhlophe. Naleyo ekhona eyayiphonsela inselelo uhulumeni wengcindezelo, yayikwenza lokhu ngendlela ecashile ngenxa yokwesaba ukuboshwa noma ukungashicilelwa kwayo leyo misebenzi. Yingakho nje eminingi iveza ukukhononda ikwenze lokhu izwe selibuswa ngentando yabantu. Isizathu ukuthi isimo sezombusazwe sabe sesikhululekile kungasekho ukusaba mayelana nokuboshwa kanye nokungashicilelwa kwemibhalo edingida indikimba emayelana nokukhononda. Kuzokhumbuleka ukuthi imibhalo eminingi yesiZulu yayibhalelwa uhlelo lwabantwana besikole.

Lokhu kufakazela uChapman (1996: 17) uma ebeka kanje:

To many critics, isiZulu literature both in the present and past is a failed enterprise. In their view it is a literature dominated by the demands of the school market and it has tended to produce repetitive and childish plots. It is a literature that has failed to respond to the socio-political and historical realities from which it has emerged.

(Kubahlaziyi abaningi, imibhalo yesiZulu esikhathini samanje nesadlula iyinto nje ehlulekile. Ngokwemibono yabo iyimibhalo ebinganyelwe izimfuno zemakethe yesikole nanokuthi ibinokuphindwaphindwa kanye nempulothi enobungane. Iyimibhalo ehlulekile ukubhekana nezimo ezithinta ezombusazwe kanye namaqiniso athinta umlando lapho uqubuka khona.)

Abanye futhi abahlaziyi babelindele ukuthi emva konyaka wezi-1994, isimo sizoshintsha. Yize kunjalo lesi sithembiso asizange sibumbeke. Kunalokho imibhalo yesiZulu nje iphindaphinda isakhiwo nezindikimba ezindala (Grobber, 1995). Ngisho nezinkampani ezishicilelelayo zazimandla ekushicileleni izincwadi zalolu hlobo. Yingakho nje yayizacile imibhalo yesiZulu eyayibhalelwa abantu bomphakathi. Lokhu kuzaca kwakudalwa ukuthi izinkampani ezishicilelayo zazingayizwa nokuyizwa indaba yokushicilela kwemibhalo engeke yathengwa umnyango wezemfundo.

Yingakho uTladi kuGranquist (1987:78) ebeka kanje:

Writing in black languages is only meant to serve the demands of the government which also controls its production and to prop up the system of Bantu Education.

(Ukubhala ngezilimi zabantu abansundu kusho ukuthi ukufeza izimfuno zikahulumeni owayengamele ukukhiqizwa kwayo imibhalo kanye nokusekela inqubo kavobe wemfundo yabantu ephansi.)

Okushiwo nguTladi wayevumelana nakho uNkosi kuWestly (1992:163) ngokuchitha ukubhala ngezilimi zesintu. Isizathu sakhe sasincike ekutheni lolu hlobo lwemibhalo lwaluyinto yobungane lunganyelwe uhulumeni ukusekela amakhafiliti emfundo yabantu eyayiphansi ngezinga. Ngisho noMphahlele kuKunene (1991:44) naye wayeyichitha le mibhalo egcizelela ukuthi ayinamandla okubhekana namaqiniso ezombusazwe ayebhekene nempilo yabantu abansundu. Uqhubeka ngokuthi kwakuyimibhalo nje ehlinzekelwa abantwana.

Kuyiqiniso ukuthi uhulumeni wengcindezelo wayengamele ukukhiqizwa kwemibhalo ukuvikela okuthinta umnotho kanye nezidingo zemfundisonkolelo. Ukunganyelwa kwenziwa kwaba lula ngoba uhulumeni wathatha indawo yokuba phakathi nendawo phakathi kweciko kanye nezethameli okungabafundi, babehlola okuqukethwe umsebenzi osuphothuliwe. Yingakho nje ngokujwayelekile kwakuyizimo zombusazwe hhayi ababhali, ngokujwayelekile ababehlonza okuqukethwe imibhalo. Ngasohlangothini lwaseNingizimu Afrika, ukugxambukela kukahulumeni ekukhiqizweni kwemibhalo kwaba nomnikelo omubi emibhalweni ekhonondayo kwezombusazwe (Watts, 1989:39).

Imibhalo ebicutshungulwa emayelana nokukhononda iveza ukuthi ngempela yayiziqonda izimo zenhlalo, ezomnotho, ezenkolo nezombusazwe eNingizimu Afrika ezazenziwe ngamabomu yinqubo yengcindezelo nobandlululo lwabamhlophe kwabansundu. Le mibhalo ikhononda ngezinto eziningana. Lezi zinto ukunganyelwa ngenkani kwezwe labansundu ngabamhlophe, ukuthathwa komhlaba kubantu abansundu, imfundo engekho ezingeni, ukulahleka kwamasiko, ukungabumbani kwabansundu nokunye.

Yingakho nje ababhali bale mibhalo bayanconywa ngokuthi kuzo zonke izimo ngisho nemithetho eyayivimbela ngisho nokushicilewa kwemibhalo, bazama phezu kwalezo zimo ukubhekana nezinto ezithinta ukukhululeka koquqaba kwezombusazwe kanye nesimilo sokulunga (Tsambo, 1999).

Le mibhalo iveza ukuthi abantu abansundu babehlushwa ngabamhlophe futhi behlushwa nayimithetho nezinqubo zabamhlophe. Le mibhalo iveza impilo enzima neyesihluku eyayiphilwa ngabantu abansundu ngesikhathi sengcindezelo nobandlululo. Esikhathini lapho ingcindezelo nobandlululo selwaphela khona le mibhalo izoqhubeka ixoxe indaba yobandlululo nengcindezelo eNingizimu Afrika eyehlisa abantu abansundu isithunzi yabenza bangaba bantu balutho futhi baphilela ubuchaka nokuxhashazwa kanye nokuhlushwa. Yingakho nje umcubunguli uLukacs (1962) enombono othi umbhalo uveza isimo senhlalo nesomlando jikelele. Bese kuthi uSoyinka noNgugi kuSingh (2012:80) baveza ukuthi uma umbhali ejeqeza emuva kufanele kuzwakale bese kuhlobana nokwenza manje. Lokhu kuyafakazelwa yile mibhalo njengoba iveza izimo zenhlalo nezomlando eNingimu Afrika ngesikhathi sengcindezelo nobandlululo.

Kanti ngakolunye uhlangothi uGramsci (1973) yena uthi kunezihlakaniphi ngokwemfundo eziba khona emphakathini. Uthi futhi kuba nombango wezinkolelo zokuthi izwe kumele liphathwe kanjani. Uthi-ke kuba umsebenzi walezi zihlakaniphi ngokwemfundo yomphakathi okumele zishudulisane kubangwa lezi zinkolelo. Le mibhalo iveza ihlahle nendlela abantu abansundu okumele baphile ngaphansi kombuso wentando yeningi babe namalungelo onke njengabelungu, lungabi bikho ubandlululo olucindezela lubandlulule abantu ngokobuhlanga, inkolo, ubulili nokunye. Imibhalo yabo uyakuveza ukuthi babekuqonda ukuthi izwe lalikusiphi isimo ngesikhathi sokuphila kwabo. Le mibhalo iyakwenza bakuqonde ukuthi kwakumele izwe lisuke ekuphathweni ngobandlululo bese liya ekuphathweni ngokwentando yeningi lapho wonke

umuntu ngale kokubheka ibala nobulili wayezoba nethuba lokubamba iqhaza ekuthathweni kwezinqumo zombusazwe ngokuthi asebenzise ilungelo lakhe lokuvota.

Okugqamayo ukuthi imibhalo yabo laba babhali ibuye iveze ukuthi babenekhono elikhulu ekubhaleni le mibhalo. Kuyavela ukuthi imibhalo yabo ibhalwe ngobungcweti obukhulu ngoba yakwazi ukucashisela uhulumeni wengcindezelo. Basebenzise ulimi olunothile, olunamagama anembayo kanye nezaga nezifenko ezibopha inkulumo bese kudinga ukujula komqondo ukuze kuqondisiswe incazelo yazo endabeni.

Ekugxekeni izinto ezimbi laba babhali babenza sengathi abantu bakubo abansundu abanazo izici zabo. Kule mibhalo yabo bayakugxeka nokubi okwenziwa ngabantu abansundu. Bayakugxeka ukungabambisani, ukungacabangelani, ukungahloniphani nokucekelana phansi bengabantu abansundu. Ngokwenza kanje bagququzela ukuba abantu abansundu babe nomoya wokubambisana nokucabangelana ukuze bazibone bephumelela.

7.2.1 IZIMO ZOMBUSAZWE

Le mibhalo ikwazile ukuveza isimo senhlalo yabantu abansundu ngaphansi kwesimo sokunganyelwa ngenkani ngabamhlophe kanye nangesikhathi sengcindezelo nobandlululo. Le mibhalo ikuvezile ukuhlupheka nokuhlushwa kwabantu ngenxa yendlela yempilo yangaleso sikhathi kanye nokugqilazwa nokuxhashazwa kwabo. Imibhalo iqopha umlando wesikhathi lesi futhi iyohlale izikhumbuza izizukulwane ukuthi impilo eyake yaphilwa ngaphansi kwengcindezelo nokubandlululwa ngabamhlophe yayinjani.

Le mibhalo iyakucacisa impela ukuthi laba babhali babenekhono elinzulu. Indlela ababhala ngayo yenza ukuba bathole ukuhlonishwa ngabanye ababhali kanye nabahluzi. Babebhala ngolimi olusezingeni eliphezulu kodwa oluzwakalayo kulabo abalufundayo.

7.2.2 IZINSELELO ZABABHALI

Ucwaningo lukuvezile lakubeka obala ukuthi yebo zazikhona izinselelo eziningi ezazibhekene nababhali ngesikhathi sengcindezelo nobandlululo. UMathonsi (2002) ubala izizathu ezidala ukudodobala kwemibhalo ekhonodayo esiZulwini. Izizathu azibalayo ilezi ezilandelayo; ukuhlolwa kwemibhalo yesiZulu ukuthi ayimbeki yini kabi uhulumeni, ukuzibekela umklamo engqondweni kwababhali besiZulu ngokusabalele ukuthi imibhalo yabo ngeke ishicilelwe uma ikhuluma kabi ngokwenza kukahulumeni wengcindezelo nobandlululo, imithelela yokunganyelwa kwezwe nabantu abansundu ngabelungu.

Ucwaningo luvezile nokho ukuthi nakuba zazikhona zonke lezi zinselelo ezazibhekene nababhali kodwa bakhona ababhali abakwazi ukuthi babhale imibhalo eyayiveza ububi besimo sengcindezelo nobandlululo eNingizimu Afrika futhi ngokusebenzisa yona imibhalo bakwazi ukuthi bagxeke isimo lesi babuye bahlonze nendlela okwakumele kwenzekile ngayo izinto. Imibhalo ikwazile ukwenza konke lokhu okwenza ukuba babalwe nabanye ababhali abakwazi ukuthi nakuba kubekwe imithetho eklinya imibhalo nefaka ingebhe kubabhali abafisa ukugxeka izimo ezidalwa ingcindezelo nobandlululo kepha ngokusebenzisa ubuchule nobungoti bamazwi emibhalweni bayibhala le mibhalo eyayikhononda. Le mibhalo yakhala kakhulu ngalabo ababebanjwe ngesidlozana, ababesesimeni sokukhululeka kwezombusazwe. Yingakho nje uMiliband (1977:10) eveza ukuthi ukukhululeka engcindezelweni kulapho bonke ababecindezelwe bejabulele amalungelo ngokukhululeka nangokulinganayo.

7.2.3 IGALELO LEMIBHALO

Ababhali kabathulanga nje kodwa bawuhlaba bawulawula ngesikhathi bebona ukuthi izinto sezonakele futhi ziyaqhubeka ziyonakala ezweni laseNingizimu Afrika. Njengababhali kwakumele bakhethe ukuthi ukuba sohlangothini lwabantu abacindezelwe yini noma ohlangothini lwabacindezeli. Babe sebekhetha ukukhulumela abantu abacindezelwe nabo babengabanye babo. Kwakungesona isinqumo esilula lesi abasithatha. Kwakuyisinqumo esasidinga isibindi esikhulu ngoba kwabe kuwukuzibangela amazinyo abushelelezi kuhulumeni wengcindezelo nobandlululo.

Imibhalo ekhonodayo ibe isibani esikhanyisela izingqondo nemiphefumulo yabantu abansundu futhi yanikeza ithemba lokuthi izinto zizolunga. Inikeze abacindezelwe umuzwa wokuthi ukhona

obona nobakhulumela ngokuhlushwa, ukuxhashazwa nokucindezelwa kwabo njengabantu abancishwa amalungelo ngokwezombusazwe eNingizimu Afrika, baphendulwa imihambima ezweni lokhokho babo abayimisinsi yokuzimilela kulo.

Ikwazile futhi ukuveza ubudlelwane phakathi kwabamhlophe nabansundu kanye nezinye izinhlanga, kwabanotho nabahlwempu, amasiko, inkolo, umbusazwe nokunye. Kuyavela ukuthi laba babhali babhalile ngezinto eziphathelene nombusazwe ngenhloso yokuqwashisa ngosizi nokuhlukunyezwa komuntu onsundu, imithetho ecindezelayo, inzondo eqondiswe kwabansundu, isihluku esikhalisa izinyembezi sigobhozise igazi.

Eminye imibhalo okufaka nezinkondlo ikakhulukazi zika-JC Dlamini uhulumeni wazivala ngoba ezisola ngakho belu ukuthi ziyashokobeza. Laba babhali bangabanye bababhali ababa nesibindi sokubhala imibhalo evukuza umphakathi onsundu ukuba wenze okuthile ngesimo sokuhlupheka, ukucindezelwa, ukubandlululwa, ukufunzwa inkolo yobukhrestu nemfundo ewuvobe kanye nokuxhashazwa kwabo.

Eminye yale mibhalo izezela abafundi impilo yakudala kungakakhonyi abamhlophe kwelikaMthaniya, isimo sangesikhathi sebecindezelwe ngabamhlophe kanye nokuhlobana kwenqubo yengcindezelo nobandlululo, ubungxiwa bezomnotho jikelele kanye nezombusazwe. Imibhalo yabo lena iyafundisa ivule ingqondo namehlo ukuze abantu baqonde kahle isimo sempilo yabo ngaphansi kwengcindezelo nobandlululo kanye nokuphathwa yintando yedlanzana.

Uma sibheka uSustar noKarim (2006:203) bayasho ukuthi uma kukhulunywa ngezwe laseNingizimu Afrika, umlando ukhomba ukuthi ikhona imibhalo eyayibhalwa igxeka ngokwakwenzeka ngaphansi kwengcindezelo nobandlululo. Lokhu ngokukaGaylard (2008) kwakubangelwa isimo sezombusazwe esasingenalo uzinzo. Lolu hlobo lwale mibhalo lwaluthonywa yiso lesi simo. Yingakho nje eminye yale mibhalo ingena khaxa kule mibhalo eshiwo uSustar noKarim, eyayigxeka okwenzeka ngaphansi kwesimo sengcindezelo nobandlululo eNingizimu Afrika. Yize ingeminingi iyingcosana imibhalo engena kulo mkhakha wokukhononda. Kuveziwe kulolu cwaningo ukuthi yiziphi izinto ababekhononda ngazo. Kuyacaca-ke ukuthi laba babhali bazikhethele bona ukuba bakhulumele abantu abacindezelwe.

Bathi noma bazi ukuthi lokho kwakungababangela amazinyo abushelelezi kuhulumeni wabamhlophe kodwa bangakugqiza qakala konke lokho.

UNtuli (1978:156) ubeka ngokuthi selokhu kwathi nhlo ababhali baba nayo indlela yokuveza ukungeneliswa ngezimo nezinto ezithile. Uthi nokho kuba nempikiswano mayelana nokuthi umbhali kumele angene kangakanani ezindabeni noma ezinkingeni zomphakathi ayingxenye yawo. Kukhona abathi umbhali akakwazi ukuwuhlaba inhlali izinto zibe zonakala.

Yingakho uMuta (1986:40) egcizelela kanje:

The writer is not only influenced by society, he influences it. Art not merely reproduces life but also shapes it.

(Umbhali akathonywa umphakathi kuphela, uyawuthonya naye. Ubuciko abukhiqizi nje impilo kodwa bubuye futhi buyilolonge.)

Yingakho nje uGaylard (2008:18) ebeka ngokuthi ababhali baphila emphakathini futhi balolongwa yiwo umphakathi. Nokubhala kwabo kuhluma esimweni sengcindezelo umphakathi ophila ngaphansi kwaso sokungabi namalungelo nemithetho ecwasayo eyayibenza bazizwe beyizilahla ezweni lokhokho babo. Lapha-ke uGaylard (2008) uthi kuwumsebenzi wakhe ngempela umbhali ukuba asho ukuthi konakele, kuphi, kanjani nokuthi yini emele ukwenziwa ukuze kulunge isimo. Kuyavela futhi ukuthi kunemibono eyahlukene njengoba abanye-ke njalo bona bathi cha umbhali akangabhaleli ukuveza izinkinga zomphakathi. Bagqamisa ukuthi akabhale nje ukuveza ikhono lakhe kulobo buciko abhala kubo.

Laba babhali kababonanga kungabasiza ukuba babhalele ukubhala nje kodwa bebe bengasho lutho bathule nje ngezinkinga zabantu abansundu eNingizimu Afrika. Le mibhalo yabo bayibhalela ukuba isho okuthile ukuze isimo sezwe siguquke.

Lokhu kufakazela okushiwo uMzamane (1988: 103) kanje:

A writer in South Africa is unimportant, irrelevant unless he is political.

(Umbhali eNingizimu Afrika akabi nakho ukubaluleka, nokuvumeleka ngaphandle uma ekwezombusawe.)

Bathe bekuqonda ukuthi kumele babhale ngezinkinga zabantu kanye nezifiso zabo babe benekhono elimangazayo lokusebenzisa ulimi ngendlela esezingeni eliphezulu. Njengamaciko babeyizingcweti zangempela.

UNgara kuPetersen noRutherford (1990:114) babeka kanje:

There are many who have been given the talent to use words and to tell interesting stories, but the genuine artist strives to go beyond the telling of a good and captivating story and endeavours to communicate something of significance and lasting value, to tell a story which captures the history of a whole generation, of a nation, at the same time as telling the story of particular individuals. The genuine artist causes us to reflect on our own lives, on the lives of our nations and the history of human kind as we read...

(Baningi abaphiwe ikhono lokucikoza baxoxe izindaba ezimnandi besebenzisa amagama, kodwa iciko langempela ledlulela ngale kokuxoxa indaba emnandi, ledlulise umyalezo onesisindo esihlala njalo simqoka, lixoxe indaba emumatha umlando wesizukulwane sonke, wesizwe, ngesikhathi esifanayo exoxa indaba yomuntu ngamunye. Iciko langempela lisenza sizindle ngokwembula ngempilo yethu, ngempilo yezizwe zethu, umlando wesintu, ngenkathi sifunda...)

Abanye balaba babhali babhale ngesikhathi abantu abansundu baseNingizimu Afrika becindezelwe ngenxa yobandlululo. Lesi sikhathi bekuyisikhathi esinzima ngenxa yokungabibikho kozinzo kwezombusazwe, ngisho kubabhali qobo lwabo futhi sibe nomthelela lesi simo emibhalweni yabo.

ULevin (1995:1) usichaza kanje lesi sikhathi:

The problem arises out of the socio-political conditions which tended to divide writers and artists alike along the lines of having to decide whether to remain neutral towards matters of the oppressed majority and follow their artistic talents in concentrating on perfecting their art.

(Inkinga iqubuka ngezimo zenhlalo-mbusazwe ezazinakho ukuhlukanisa phakathi ababhali ngokunjalo namaciko ngokuthi kwakumele kunqunywe ukuqhubeka nokungachemi ezindabeni zoquqaba olucindezelwe noma kugxilwe ekubhaleni nasekucangatheni ubuciko babo.)

Kwakunobungozi obukhulu ukukhetha ukugxeka uhulumeni. Abanye babethi noma bekwenza kodwa bakwenze isinyenyela ngoba besaba lona ulaka nesihluku sikahulumeni wabamhlophe.

Uma ngabe umuntu wayezophumela esidlangalaleni akhulume agxeke abale lokho okubi ngengcindezelo nobandlululo, lokho kwakusho khona ukuthi unesibindi lowo muntu. Yingakho nje babe mbalwa ababhali abakwenza lokhu nemibhalo yabo iyingcosana kakhulu. Laba babhali babe nesibindi kanje ngesikhathi sengcindezelo nobandlululo. Uma ngabe babenesibindi kanje, kuyacaca ukuthi babezosiqungela ukukhuluma into ezwakalayo, hhayi ukubhibhidla nje.

Kungabe laba babhali bakwazile yini ukusebenzisa imibhalo yabo ukuhlasela uhulumeni wengcindezelo nobandlululo nezinto ezazenziwa ubandlululo? Ngasohlangothini lokusebenzisa izinkondlo ukuhlasela kuyinto ebalulekile ngokusho kukaNicolas Guillen, imbongi ensundu yaseCuba.

UFinn (1988:58) ubeka kanje:

Any art without human content, without a message, has for me the value of a white paper that no one can read...Poetry is a weapon. The poet...ought to employ it not only in defence, but also for attack.

(Noma ngabe yibuphi ubuciko obungakhulumi ngabantu, obungenamyalezo, kimina bufana nje nephepha elimhlophe elingabhalwe lutho. Ubunkondlo yisikhali. Imbongi kumele ibusebenzise, hhayi nje ekuzivikeleni kodwa nasekuhlaseleni.)

Ngokubheka izinkondlo zezimbongi ezikhonondayo ezithintwe kulolu cwaningo kuyacaca ukuthi lezi zimbongi zikwazile ukukhuluma zikhulumela abantu abansundu ababecindezelwe. Kuyavela ukuthi zikwazile ukuhlasela izinto ezazenziwa yingcindezelo nobandlululo nokunganyelwa ngenkani kwezwekazi labantu abansundu.

UMiliband (1977:70) uveza ukuthi:

The verbal activities like poets express the anguish of the politically powerless through their poetry. By sounding a cry of anguish, this poetry firstly intends to appeal to those in power to heed the plight of the oppressed with the hope that the oppressive system can be transformed.

(Umsebenzi wamazwi ezimbongi ayesho ubuhlungu bokungabi namandla kwezombusazwe bekudlulisa ngazo belu izinkondlo zabo. Ngokuzwakalisa ukukhala kobuhlungu, okokuqala nje lezi zinkondlo ziqonde ukuncenga kulabo abasemandleni ukuba bakuzwe ukuhlupheka

kwabacindezelwe ngethemba lokuthi inqubo yengcindezelo ikwazi ukushintsha.)

Laba babhali emibhalweni yabo bayakuveza ukubaluleka kokuba abantu abansundu bazi ukuthi amasiko nolimi lwabo lubalulekile. Bayakhononda ngokufa noma ukubukelwa phansi kolimi namasiko ngokuqhakanjiswa kakhulu kwezinto zabamhlophe.

Lapha balandela lokhu okushiwo uFanon (1963:233) uma ethi:

To fight for national culture means in the first place to fight for the liberation of the nation, that material keystone which makes the building of a culture possible. There is no other fight for culture that can develop apart from the popular struggle.

(Ukulwela amasiko esizwe kusho ukuthi, okokuqala ukulwela inkululeko yesizwe. Leso isihluthulelo esenza kube lula ukwakha insika yamasiko esizwe. Kakukho okunye ukulwela amasiko okungenzeka ngaphandle komzabalazo.)

Laba babhali babezalelwe esimweni esithile ezweni laseNingizimu Afrika. Okwakwenzekile nokwakusenzeka ezweni ngasohlangothini lwezombusazwe kwakungeke kungabi nomthelela empilweni yabo kanye nasekucabangeni kanjalo nasekubhaleni kwabo. UNgugi wa Thiong'o (1981:72) uyasho ukuthi indlela umphakathi ohleleke ngayo kanye nezinto ezenzeka kuwona kuba nomthelela empilweni yombhali ngoba phela umbhali uyingxenye yomlando wendawo yakhe, isikhathi esithile kanye nendawo leyo asuke ezalelwe wahlala kuyo. Umbhali njengelungu lomphakathi uba yingxenye yabantu bezinga elithile kulowo mphakathi. Esimeni saseNingizimu Afrika lapho laba babhali bazalelwa, bakhulela khona kwakumele babhekane nesimo sangaleso sikhathi. U-Levin (1995:3) uthi kwakunzima kulukhuni satshe ngempela ukuba ngumbhali, ikakhulukazi uma ungumbhali onsundu ngenxa yokwehlukaniswa ngokwebala ngisho sekuza ezintweni eziwubuciko njengakho nje ukubhala.

Lapha inkinga evezwa uLevin, esingazi-ke noma laba babhali babeyibona njengeninga yini, ngukuthi umbhali onsundu uvaleleke ndawana thize nabantu bakubo, akasondelani futhi akadlalani nabanye ababhali bezinye izinhlanga. Imibhalo ekhonodayo yalaba babhali akuyona nje imibhalo ethule, engasho lutho ngezimo zempilo ebhekene nabantu abansundu futhi

engabagqugquzeli ngalutho emva kokuyifunda. Kuyacaca ukuthi zilandela lokhu okushiwo uWatts (1989:54) uma ekhuluma ngombhalo kanje:

From the community, to be consumed as a product by that community. It has to activate something within the readers; it must set in train a social transformation that will lead, eventually, to social revolution.

(Kusukela emphakathini ukuze usetshenziswe ngumphakathi lowo. Kufanele uvukuze okuthile mayelana nengaphakathi kubafundi; kufanele usukumise izinguquko zezenhlalo ekugcineni eziyoholela enkululekweni.)

Imibhalo yalaba babhali ihlose ukuveza ukuthi ukufika kwabamhlophe kone izinto ezithile kumuntu onsundu, njengokulahlekelwa inkolo nolimi. Iqonde ukuba ishintshe umuntu njengoba kusho uWatts (1989:54) ethi umbhalo akumele nje kuphela uguqule umfundi kepha kumele wakhe kuyena umuntu omusha ongenakho ukuzinaka yena kuphela kodwa okwazi ukuba yingxenye futhi abambisane nabanye. Yingakho nje imibhalo yasetshenziswa njengethuluzi lokusabalalisa kanye nohlelo lokuvukuza.

UKunene (1961:49) ngasohlongothini lwezimbongi uthi izimbongi zesiZulu zakudala zazingafuni nje kuphela ukugcina izinto ezingamagugu ezinkondlweni zazo kepha zazifuna nokudlisela ezibukelini noma kulabo abalalele. Kuthe uma kugxila ingcindezelo nobandlululo kwadingeka ukuba izimbongi zibone ukuthi kwase kunenselelo entsha eyayibhekene nezwe lonke, inselelelo yokunqoba ubandlululo ukuze kwakhiwe isizwe esisodwa esingacwasi ngebala nobulili. Yingakho nje izimbongi ezisetshenziswe lapha zakubona lokho, zabe sezisebenzisa ubunkondlo ukubamba iqhaza ekulweleni inkulululeko yomuntu onsundu.

Ngakho-ke ukubhala kwabo ngolimi lwabo lwesiZulu kanye nokubhala ngezinkinga ezazibhekene nabantu abansundu ezweni labo kanjalo nokuhlongoza izixazululo ngezimo ezimbi ezazikhona kwabenza laba babhali bakhulumela abantu. Yingakho nje UChinweizu noMadubuike (1983:241) ekusho ukuthi akafuneki umbhali obhala kungacaci ukuthi uthini futhi ukhulumela bani, uma ethi ngisho nasemandulo iciko ngokwase-Afrika lalingumkhulumeli wabantu futhi kwakuzwakala ukuthi lithini, lilalelwa.

Imibhalo yalaba babhali ekhonodayo iyakuveza ukushabalala kwamasiko esintu ngenxa yokufika kwabamhlophe.

UMkhize (1991) uthi:

A cultural product is determined by the political, economic and social concerns of its producer. These concerns, in turn, shape the way in which a producer portrays society.

(Umkhiziso wobuciko ulawulwa yizimo zombusazwe, umnotho nokukhathazeka ngezenhlalo komqambi wawo. Lezi zimo yizo ezilolonga indlela umqambi aveza ngayo isithombe somphakathi.)

Nalapha ukubhala kwalaba babhali kuyacacisa ukuthi bangakuluphi uhlangothi phakathi kolwabacindezeli nolwabacindezelwe. Lokhu bekwenza nhlangothi zombili ngokubavukuza nangokubavivisa. UNgara (1985:29) uyasho ukuthi okwenzeka emzabalazweni wezombusazwe kanye nezenhlalo kunomthelela ekutheni umbhali ubhala ngani, kanjani.

Uthi:

If we have to understand fully and appreciate the rise, development, concerns and styles of the literature of a nation we must see that literature in relation to the history and struggles of its people, and in relation to the various ideologies that issue from socio-economic conditions.

(Uma kudingeka siqonde ngokuphelele kanye nokutusa ukukhula, intuthuko, ukukhathazeka namasu okubhala imibhalo yesizwe kufanele sibuke leyo mibhalo siyiqhathanise nemibhalo nokuzabalaza kwabantu bayo, sikuhlobanisa futhi nezimfundiso ezinhlobonhlobo ezizalwa yizimo zenhlalo-mnotho.)

Ngakolunye uhlangothi uSole kuMkhize (1991:20) uma ekhuluma ngemibhalo ekhiqizwe ngesikhathi sobandlululo uthi:

Art and literature were seen as ways of raising social awareness and showing the need for a changed society, and black self-expression and control in the arts became a major pre-occupation.

(Ubuciko nemibhalo kwakubukwa njengezindlela zokuvula abantu amehlo mayelana nezimo zenhlalo nokukhombisa isidingo somphakathi oshintshile, kanye nokuzibambela mathupha kwabansundu kwezobuciko kwaba sekhaleni lomzabalazo.)

Uma kubhekwa izinkondlo ezisetshenziswe lapha ziveza ikhono lazo izimbongi lokulumbanisa umlando kanye nesikhathi leso ezibhale ngaso, ngesikhathi ziveza ukuthi izimo zinjani ezweni nokuthi kwenzekani. Ziveza umlando nesimo senhlalo yabantu.

Njengombhali lezi zimbongi zikhombise ulwazi nombono wokuthi izwe laseNingizimu Afrika kwakumele ngempela libe njani ngokwezombusazwe. Zithi zikhononda ngokucindezelwa ngokobuhlanga nebala, ingxabano, inzondo, ukubukana ngeziqu zamehlo kanye nokulwa kodwa zibe zibeka imibono mayelana nokuthi yini okumele yenzeke ekugcineni. Zinawo umbono wokuthi izwe laseNingizimu Afrika kumele libe noxolo kanye nokuzwana, kuphele ingcindezelo nobandlululo.

Namuhla emva kweminyaka yaphela ingcindezelo nobandlululo kodwa imibhalo yalezi zimbongi isathokozeleka futhi isafundwa. Ikwazile ukuqhubeka iphile noma ezinye zezinto ezazilwela yiyona sezafezeka. Ngenxa yakho konke lokhu lezi zimbongi singazichaza njengababhali ababhalela inhloso yokukhulumela abantu bakubo.

7.2.4 IKHONO LABABHALI

Laba babhali babhale imisebenzi esezingeni eliphezulu besebenzisa izindikimba eziyeme emizweni yabantu futhi besebenzisa ubuchule obusezingeni eliphezulu. Lesi sizathu sokuba imibhalo yabo ibe sezingeni eliphezulu, nedala ukuba nabo bahlonishwe kakhulu njengababhali bemibhalo yesiZulu. Nakuba sezadlula ezinye zezimo ababebhala ngazo kodwa imibhalo yabo ayikaphelelwa isikhathi.

UNnolin (1976: 71) uxwayisa ngokuthi uma kungaqashelwe, imibhalo emayelana nokukhononda ingase ishabalale uma eyayikhononda ngakho sekwedlulelwe yisikhathi. Kanti uNtuli (1984:158) uthi umbhali kumele ayiqaphele ingozi yokuthi abhale ngento okuzothi uma sekwenzeka uguquko abelulwela embhalweni wakhe, bese kuthi umbhalo wakhe ufa ngoba ungasabalulekile ngalokho okushoyo. Laba babhali bakwazile ukuthi babhale imibhalo okuthe noma sekushintsha izimo zombusazwe eNingizimu Afrika kodwa yona yaqhubeka yaphila ngenxa yobuchule ababeyibhale ngayo. Ngenxa yokuthi umyalezo wayo kuyo wawuhambisana nokuqamba okwakusebenzisa amagama ngobuchule obukhulu, lokhu kuyenza ukuthi imibhalo yabo iqhubeke ithakaselwe abayifundayo.

UNtuli (1984:134) uphinda akugcizelele ukubaluleka kokuba umbhali athi ebhala ngokuthile okunembayo futhi ebe esebenzisa indlela okuyiyona ekubhaleni. Umbhali kumele akwazi ukuthola indlela eyiyona mayelana nafuna ukukusho nokuthi ukusho kanjani. Abafundi imvama bazomshayela ihlombe ngalokho akushilo okubathinta ngqo isimo sempilo yabo noma ngabe ivesi lelo ngokombhalo alilutho. Lelo vesi lingakwazi ukunyakazisa imizwa ngalokho elikushoyo nokuqonda ngqo kwalo kodwa kungenzeka lisheshe lishazwe ngokuphelelwa isikhathi njengombhalo.

NoMao (1942:259) ngakolunye uhlangothi usho into efanayo mayelana nekhono lombhali ekubhaleni imibhalo yobucikomazwi ngesikhathi ethi:

Works of art, however politically progressive, are powerless if they lack artistic quality. Therefore we are equally opposed to works with wrong political approaches and to the tendency towards so called 'poster and slogan style' which is correct only in political approach but lacks artistic power.

(Imisebenzi yobuciko, kungakhathaliseki ukuthi ithuthuke kangakanani ngokwezombusazwe, kayithi shu uma ingenabuciko. Ngakho, simelene ngokufanayo nemisebenzi ebheka ezombusazwe ngendlela esontekile kanye nokutshekela kulokhu okuthiwa 'yisu lezingqwembe neziqubulo' elibukeka linembile ngokwezepolitiki kodwa lingabi nomfutho ngokokucikoza.)

Uma sibuka nje uDlamini emunxeni wezinkondlo (kunesikhona ukuthi abekho abanye ababhali bezinkondlo) ukhombisile ukuba nekhono ekubhaleni izinkondlo. Yize enakho ukuhluka kwezinye izimbongi ngenxa yesibindi sakhe siphelekezelwa nawubuciko bakhe uma ezithunga. Yingakho nje uNtuli noMakhambeni (1998:254-255) bakuchaza kanje ukubhala kukaDlamini:

UBulima Ngiyeke (uDlamini lowo) udume ngezinkondlo ezithanda ukushuba ngoba zinenzululwazi ethile abuka ngayo izinto. Kunezindawo lapho athi uma echaza into isigqamele...kanti njalo yima ezojula...

Uyathanda ukudlala ngamazwi, kube nokuphikisana okungekuphikisana. Kanti nezinkondlo ezikhonodayo zalezi zimbongi zibhalwe ngobuchule obukhulu, kusetshenziswa ulimi oluhlabahlosile oluzwakalayo nolubuye lujiye lapha nalaphaya. Luhambisana kahle nezindikimba nezindikimbana abazikhethile. Lukwazi ukukhuluma kuzwakale yize lunokucashela izikhulu ezazibekwe uhulumeni ukuba ziqaphe, zivimbe futhi zivale imisebenzi

yababhali ababenesibindi sokukhuluma ngesikhathi kuyingozi ukukhuluma kugxekwe izinto zobandlululo.

Ngenxa yobuchule babo, ikhono labo elikhulu ekubhaleni izinkondlo, kwenza ukuthi nakuba ingcindezelo nobandlululo selwadolula kodwa izinkondlo zabo zisaphila futhi zisazophila isikhathi eside, hhayi ngoba seziyinqolobane yomlando walokho okwake kwenzeka kepha ngenxa yokusetshenziswa kwamagama ngendlela esezingeni eliphezulu ekubhalweni kwalezi zinkondlo. Lezi zimbongi zivela njengezimbongi ezikwazile ukusebenzisa ulimi namagama ukuze zibhale izinkondlo ezinithile ngazo zonke izinto ezakha inkondlo ngesikhathi bedlulisa umyalezo obalulekile lapho bekhononda ngezinto ezithile ezingahambi kahle emphakathini nakubantu.

Lezi zimbongi zikhombisa ukuvuthwa njengezimbongi njengoba ekukhonondeni kwazo zingavezi kuphela okubi okwenziwa ngabelungu kubantu abansudu kepha zibuye ziveze okwenziwa ngabantu abansundu kubona uqobo lwabo. Akasiyona imbongi efuna ukuveza isithombe esingamanga sokuthi konke kwakuhamba kahle kubantu abansundu. Ngisho zibhala ngokulahleka kwamasiko ngenxa yokufika kwempucuko yabelungu kanye nemfundo nenkolo yabo kepha azenzi sengathi okwabantu abansundu kwakukuhle kungenasici ngaphambi kokufika kwabelungu. Isikhathi sengcindezelo nobandlululo asilethanga kuphela ukuncishwa amathuba kwabantu abansundu kanye nokucindezelwa kwabo. Saletha ukuxhashazwa nenhlupheko yobuphofu ngokomnotho, intuthuko kanye nangokwamalungelo ezombusazwe. Saletha nokwehliseka kwesithunzi kubantu abansundu.

Lolu cwaningo luveze ukuthi ziningi kakhulu izinto ezenziwa uhulumeni wobandlululo ezabangela ukuba abantu abansundu bangabi naso isithunzi sokuhlonipheka njengabantu. Uhulumeni wayengabathathi abantu abansundu njengezakhamuzi ezilingana nabamhlophe. Konke okwabo kwakumele kube sezingeni eliphansi elingafani nelabantu abamhlophe. UMngxitama (2009:78) uveza ukuthi isizathu salokhu yingoba abantu abansundu abanalo ulimi yingakho nje bengeke bakwazi ukusho okwabelehle empilweni. Lolu limi luwuhlelo lokuhlupheka kanye nokungabikho kolimi okuchaza ukuthi abantu abansundu ngeke ngempela bezwakale nanokuthi ngeke bazeze izimfuno zabo baphinda baphila impilo ngendlela engaziwa kwakhohlwa nje ngabo.

Ucwaningo lutholile ukuthi ngesikhathi abantu abansundu belwa nokucindezelwa njengendlela yokubhekana nesimo ababengaphansi kwaso, kwaba uhulumeni owavala umlomo izinhlangano ezazilwela inkululeko yabantu abacindezelwe. Izinhlangano zombusazwe ezifaka i-ANC, PAC, SACP nezinye zavalwa umlomo zangavunyelwa ukuba zisebenze ngaphakathi eNingizimu Afrika. Kwaboshwa abaholi bazo lezi zinhlangano abantu abafana noNelson Mandela, Govan Mbeki, Ahmed Kathrada nabanye. Kwabulawa abaningi ababetholakala benamacala okuvukela umbuso. Yingakho nje iningi labantu ababelwela inkululeko njengoba kuvelile kulolu cwaningo bancamela ukulifulathela leli zwe babalekela kwamanye amazwe lapho abaqhubeka khona nomzabalazo wokulwela ukukhululeka kwezombusazwe kwabantu abansundu.

Lesi kwaba isikhathi esinzima kakhulu ezimpilweni zabantu abansundu kodwa abaphelanga mandla baqhubeka bazihlela ngendlela ebumbekile ngokuqhubeka nokuphonsela uhulumeni wengcindezelo nobandlululo inselelo. Baqhubeka balwa, bephikisana nemfundo esezingeni eliphansi, ukungabi namathuba afanele okuqhubeka nemfundo ephakeme, ukungaqashwa nokungaholelwa ngendlela, ukungabi namhlaba, ukungabi namathuba okungena emabhizinisini, ukunganikwa ilungelo lokuzikhethele abaholi bezwe nokunye okuningi.

Ukulwa kwabo kwase kuhlanganisa ukuthatha izikhali. Kusukela eminyakeni wezi-1960 i-ANC yayisihlasela ngoMkhonto Wesizwe kanti i-PAC yayihlasela ngoPoqo. Abantu abasha abaningi bathuthuleka ngenhloso yokujoyina le mibutho yezempi ngemuva kwemibhikisho yaseSoweto eyayiphelekezelwa isihluku samaphoyisa ngonyaka wezi-1976. Amazwe omhlaba aqala ayikhipha inyumbazane iNingizimu Afrika enobandlululo engasafuni lutho oluwahlanganisa nezwe eliqhuba ngenqubo yengcindezelo nobandlululo ebukela phansi abantu abansundu nokuphula amalungelo abo.

Abanye ababhali baseNingizimu Afrika babengathule nje ngalesi sikhathi sengcindezelo nokuhlukunyezwa nokubulawa kwabantu abansundu kanye nalabo ababelwela inkululeko yabacindezelwe. Ababhali ababebhala ngesiNgisi nabo babebhala begxeka ingcindezelo nobandlululo. Lapha singabala oSipho Sepamla, Dennis Brutus, Oswald Mbuyiseni Mtshali kanye nabanye abaningi. Nababebhala ngesiZulu bebhala bechitha inqubo yengcindezelo nobandlululo, beveza ububi balo futhi behlongoza nezindlela zokwenza izwe libe ngcono.

Ababhali abafana noVilakazi kanye naye uDlamini babhala bekhononda ngengcindezelo nobandlululo.

Ocwaningweni kuvezwe izindlela ezihlukene izimbongi ezizisebenzisile ngobuchule ekubhaleni kwabo izinkondlo neminye imibhalo ekhonodayo. Yingakho nje ezinye izimbongi zazisebenzisa indlela yokuqonda ngqo, kwashiwo ukuthi lena yayikhombisa isibindi esikhulu sabo. Eminye yale mibhalo isebenzise indlela yokugigiyela ngenhloso yokubalekela ukuthi umyalezo ungabi sobala kakhulu ngoba wawuzogcina usubadonsela ulaka lwabamhlophe noma ke njalo yayizenzakalela nje ngenxa yobuchule babo bokusebenzisa ulimi namagama obunkondlo anonisa inkondlo neminye imibhalo. Lokhu kwakube sekudinga umqondo ovuthiwe ekuhlaziyeni ukuze kutholakale incazelo yenkondlo leyo. Ezinye izindlela ezitshenzisiwe zifaka izifenko, izaga nezisho nokukhuluma bengazifaki bona, ukuphendulana nokunye. Konke lokhu kulethe umhlabahloso kwezinye zezinkondlo. Kwenza nokuthi kungabi bikho ukufana ezinkondlweni ngendlela ezibhalwe ngayo, obekungenza ukuba zigcine seziyisidadada kumfundi sezingasalethi gqozi namdlandla kofundayo.

Indlela ababhale ngayo ikakhulukazi laba ababhala ngaphansi kwesimo sengcindezelo babesebenzisa izindlela ezahlukahlukene lokho okubenze ukuba babe ngababhali abangathembelanga nje ekutheni bazobhala ngendikimba ezohlaba abafundi umxhwele. Babhale ngendlela yokuthi noma izinto ababebhala bekhazela ngazo seziguquliwe kodwa imibhalo yabo iyaqhubeka ihlaba umxhwele ngendlela eyayibhaleke ngayo.

Ubuchule bendlela ababeyisebenzisa ekubhaleni nokuqamba izinkondlo kusayenza ukuthi nakuba ingcindezelo nobandlululo nokunye ababekhala ngakho sekwaphela kodwa yona isaqhubeka nokubukeka iheha futhi imnandi ngenxa yolimi nesitayela ababesisebenzise bebhala. Izinhloso zokubhala kwabo imibhalo nezinkondlo ezikhonodayo kufakazela ukuqonda kwabo ukuthi njengababhali babenza umsebenzi wesizwe, kumele babe sohlangothini lwabantu ababecindezelwe, babakhulumele. Ekubhaleni kwabo kuveze ububi obabenzeka kubantu abansundu ngenxa yobukholoniyazimu ingcindezelo nobandlululo. Abagcinanga ngokubuveza nokubugxeka ububi lobo kepha babuye bahlongoza izixazululo zezinkinga zezwe laseNingizimu Afrika.

7.3 IMIBHALO EKHONONDAYO

NgokukaNtuli (1978:158) indikimba yokukhalaza idumile kubabhali base-Afrika. Uqhuba uthi abaningi babo babekholelwa ekutheni kunomsebenzi othile okumele bawenzele umphakathi. NaseNingizimu Afrika baqhamukile ababhali abaningana babhala imibhalo ekhonondayo, bekhombisa ukungasenameli isimo sengcindezelo nesobandlululo kanye nemithelela yaso ikakhulukazi kubantu abansundu. Akubanga izinkondlo kuphela kepha neminye iminxa yaba nakho ukukhononda ngengcindezelo nemithelela yayo. Iyona-ke le mibhalo esiyibiza ngokuthi imibhalo ekhonondayo.

Laba babhali ababhale le mibhalo esithi ekhonondayo bahlukile kulabo ababebhala imibhalo ethule. Laba bakhetha ukungagcini nje ngokubona ububi bengcindezelo kepha babhale ngayo. Bakhetha ukukhulumela umphakathi. Bazibona nabo beyingxenywe yomphakathi obhekene nenkinga ngenxa yengcindezelo nobandlululo, inkinga okwakumele ukuba ixazululwe ukuze kube nokuthula nobudlelwane obuhle phakathi kwezinhlanga ezahlukene ezweni laseNingizimu Afrika.

Ukubuka kwabo izinto kwakuhlobene kakhulu nokuka-Otomose, othi kuLindfors (1984:55):

I don't think there is anything art for art's sake. I don't think it's possible. There has to be a commitment.

(Kangicabangi ukuthi ikhona into okuthiwa ngubuciko nje obungenanjongo. Kangicabangi ukuthi kungenzeka lokho. Kufanele kube nokuzibophezela okuthile.)

U-Otomose ukholelwa ukuthi umbhali akakwazi ukuziziba izinkinga ezisuke zikhona ziqondene nomphakathi aphila kuwo. Uthi kuwumsebenzi wombhali kanye nombhalo ukuba kuvezwe lezi zinkinga ukuze kuvuleke amehlo abantu bese kulungiswa okonakele. U-Otomose uphinda afakazelwe uCastle (2007:03) lapho ebeka ngokuthi imibhalo ingumkhiqizo womuntu ethile noma wabantu bophakathi othile kanye namasiko esikhathi esithile. Okungeke kwazitshwa ngaphandle kokuphengulula.

NoMao (1942:25) ngakolunye uhlangothi unombono ofanayo mayelana neqhaza lombhali njengoba esho ukuthi:

In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics.

(Emhlabeni namuhla onke amasiko, yonke imibhalo kanye nobuciko kungokwezinhloko nezigaba ezithile zomphakathi ezilawulwa ngokombusazwe. Empeleni kabukho ubuciko obungenanjongo; ubuciko obungacheme nazigaba zomphakathi noma ubuciko obungazigaxi noma obuzimele ngokombusazwe.)

Yingakho nje ngokombono kaNgugi (1981:96) umsebenzi ngqangi wombhalo ukuqhamukela umsebenzi wakhe njengesenzo senhlalo esifaka imininingwane ebhekiswe emandleni okucabanga mayelana nemikhiqizo yezobuciko ezimisele ngokulwela inkululeko kwezamasiko, ngenhloso yokwembula isimo sokubhozenyelwa nesokuxhashazwa ngaphansi kwenqubo yobungxiwa.

ULukacs kuJefferson noRobey (1995:173-176) naye uhamba emazwini athi umbhalo kumele abhalele umphakathi wakhe njengoba yena ebeka kanje:

Writers narrate history, make sense of it, observe it and describe the world. Literature is about real life, and it is also some kind of autonomous reality itself, with particular formal characteristics of its own. Accurate reflections are a sign of the author's artistic greatness.

(Ababhali baxoxa umlando, bawenze uqondakale, bawuqaphelise futhi bachaze umhlaba. Imibhalo imayelana nobuqiniso bempilo futhi iyiqiniso elithile elizimele, elinezimpawu zalo phaqa. Ukuveza isithombe esinembile kunguphawu lobuciko lombhali obukhulu.)

Ababhali baxoxa umlando, bawuqonde bawuqondise bawubhekise bachaze nesimo somhlaba. Imibhalo iphathelene nempilo yangempela, futhi kwayona iwubuqiniso obuzimele, obunezimpawu zabo. Ukuqaphela okunembayo kuwuphawu lobuchule obukhulu lombhali.

Ukubhala okukhuluma ngezinto ezithinta abantu nezwe lonke jikelele kufaka ukubhala ngazo zonke izinto umbhalo abona ukuthi zibalulekile kubantu. Kungaba izinto zamasiko, ulimi, umbusazwe, inkolo nokunye.

Lokhu uyakufakazela uMathonsi (2002:6) uma ethi:

Social commitment refers to preparedness and ability to tackle social problems, conflicts, and needs besetting the society. If the problems (cultural, political, religious, etc.) that afflicted the Africans were so vast during the apartheid period, no practitioner of literature should have failed to reflect them and their causes, and to offer solutions.

(Ukuzibophezela ngezenhlalo kusho ukukulungela nokwazi ukukhuluma ngezinkinga zenhlalo, ukungqubuzana, nezidingo ezikhungethe umphakathi. Uma izinkinga (zamasiko, umbusazwe, inkolo, njalonjalo) ezazihlupha abansundu zazibabazeka kangaka ngesikhathi sobandlululo, akekho umbhali owayengehluleka ukuziveza zona kanye nezimbangela zazo, bese ephakamisa nezixazululo.)

Nokho-ke kuhle ukucacisa ukuthi akubona bonke ababhali olimini lwesiZulwini (njengoba kukuhle ukukholwa ukuthi into efanayo nakwezinye izilimi umhlaba wonke) abangachazwa njengabakhulumela abantu. Ababhali abakhulumela abantu uNgara (1985:vii) uthi baneso elibukhali ezinkingeni zenhlalo ezikhungethe umphakathi futhi bahlale bekhathazeka ngokuthi bangabamba qhaza lini ekwenzeni ngcono isimo sempilo yomphakathi.

Kuyacaca-ke ukuthi uma bebhala imibhalo noma yahlobo luni echazwa njengekhulumela abantu, leyo mibhalo kumele ilethe uguquko noma igqugquzele abantu abayifundayo ukuba benze okuthile ukuletha uguquko. Lokhu kuhambisana nalokho uNgara (1985:25) akholelwa kukho uma ethi umbhalo kufanele usho okuthile, ungathuli nje; futhi kufanele uthonye, uvukuze abantu. Lapha uNgara uyacacisa ukuthi umbhalo uthinta ukucabanga nokwenza kwabantu. Uba nomthelela kulokhu kokubili. UNgara (1985:29) uyaqhubeka athi ukudonsisana kwezombusazwe kanye nokushintsha kwesimo somphakathi noma indlela okuphilwa ngayo emphakathini kuba nomthelela endleleni okubhalwa ngayo.

Lokhu-ke kugcizelela ukuthi indlela elandelwayo ezweni ngokuphathwa kwabantu iba nomthelela emibhalweni ekhiqizwa kulelo lizwe. Abaphethe izwe ngokukahulumeni bangafuna ukuba nomthelela emibhalweni ukuqhakambisa indlela yokwenza kwabo kanye nezinkolelo zabo ngesikhathi nabaphikisana nabo befuna ukuqhakambisa okufunwa yibo. Kuveziwe ukuthi ikhona imibhalo eyayikhuluma igxeka isimo sengcindezelo nobandlululo futhi izama ukuveza ukuthi

ingaba khona enye indlela engcono yokuhlalisana nokuphilisana kwezinhlanga ezihlukene eNingizimu Afrika.

Ababhali abafana noVilakazi babhala kakhulu ngezinkinga ezazibhekene nabantu abansundu. Egoqweni likaMatsebula ababhali abafana noMasuku, uMade noPhungula bazifaka izinkondlo zabo ezikhonodayo. UMasuku wayefake ethi “Amaqhawwe Akithi Ansundu”. UMade wafaka ethi “Hlanganani Zizwe Zama-Afrika” kwathi uPhungula wafaka ethi “Laba Bantu Bayahlupheka”. Kodwa-ke kuyavela nokho ukuthi uma kuqhathaniswa nemibhalo yesiNgisi eNingizimu Afrika ngesikhathi sengcindezelo nobandlululo, lena yesiZulu ekhonodayo iyidlanzana kakhulu. Isizathu ukuthi imibhalo yesiZulu isikhathi esiningi yayibhalelwa izingane zesikole, ilawulwa mayelana nokuthi ikuphi okufanele kubhalwe ngakho ukuze ikwazi ukushicileleka (Mathonsi, 2002).

Uma siphonsa amehlo kuSibisi (2013:2-3) sithola ebala amagama ababhali abansundu ababebhala ngesilungu abangoMtshali, Sepamla, uGwala noSerote njengabanye bababhali abasebenzisa umunxa wezinkondlo ukuvukuza abantu ababecindezelwe ukuba balwisane nobandlululo. Ngezinkondlo zabo babehlose ukugxeka izinto ezikhombisa ingcindezelo nobandlululo, benze abantu abansundu babumbane futhi babe nokuzigqaja ngokuba yibona futhi baxwaye ukuphuphutheka uma bekhuluma ngenkolo yobuKhrestu kanjalo nokungabathembi kakhulu abamhlophe ababezenza sengathi bayazwelana nabantu abansundu.

Kuyavela futhi ukuthi izinkondlo zabo zazizama ukuveza nokugxeka ukuxhashazwa kwabantu ngenqubo yobungxiwa eyayenzela ongxiwankulu izizumbulu zemali ngenxa yamandla abantu abansundu. Inhloso yezinkondlo lezi kwakuwukwenza abantu abansundu ukuba basibone kahle isimo ababephila ngaphansi kwaso bese belwisana naso ukuze kunqotshwe ukubhozonyelwa kwezwe nokunganyelwa kwalo ngabamhlophe ngenkani kanye nengcindezelo nobandlululo olwase lungene lwagxila ngezimpande zalo empilweni yabantu abansundu. Kwakumele abantu abansundu bavuleke amehlo nezingqondo babone ukuthi abakhululekile neze futhi ukuhlupheka kwabo nokuhlukumezeka kwabo kwakudalwa ngabamhlophe ngezinqubo zabo zengcindezelo nobandlululo nenzondo ebhekiswe kwabansundu.

Nakubabhali abansundu ababebhala ngolimi lwesiZulu bakhona abaqunga isibindi babhala imibhalo eyayihlose ukuba abantu abansundu babone ububi bengcindezelo bese benza okuthile

ngalokho. UZondi noCanonici (2005) babalula igalelo likaVilakazi emunxeni wezinkondlo ngokuphumelela ekuvezeni ukuhlushwa nokuxhashazwa kwabasebenzi abansundu enkondlweni ethi, “Ngoba ...Sewuthi”.

UNtuli (1978:7) ngakolunye uhlangothi naye uyalibalula iqhaza elikhulu likaVilakazi ekubhaleni izinkondlo ezazikhuluma ngezimo ezingezinhle ezweni laseNingizimu Afrika. Kuhle futhi nokubalula ukuthi baningana ababhali abayizimbongi ababhala izinkondlo ezazikhulumela abantu abansundu ngesikhathi sobandlululo. Izimbongi ezifana noNtuli, uZulu, uNxumalo, uGcumisa, uMasuku, uDumisa nezinye kukhona ezakubhala ezinkondlweni zikhononda ngokungaphathwa kahle kwabantu abansundu ngenxa yengcindezelo nobandlululo.

UMathonsi (2002:30) ubalula izinto ababhali abakhonodayo abangabhala ngazo. Ubalula ezombusazwe, ezenhlalo, ezamasiko, umlando, ezemfundo kanye nenkolo. Yingakho nje kuvelile kulolu cwaningo ukuthi ababhali babhalile ngazo zonke lezi zinto, ekhulumela abantu abansundu ababecindezelwe ngenxa yokunganyelwa ngabamhlophe ngodli kanye nengcindezelo. Lokhu kwenza ukuthi imisebenzi yabo kube esezingeni eliphezulu futhi kuvunywe ukuthi bona bayibeka induku ebandla ngokubhala bakhulumele abantu abansundu nakuba kwakunemithetho nemigoqo evimbela ukubhala ngokukhululeka.

Lokhu okushiwo ngabacwaningi abathile abafana noJahn kanye noWestley kokuthi imibhalo yabantu abansundu ngemuva konyaka we-1953 ayinawo umsoco nokuthi ubucikomazwi ezilimi zabansundu emva kwalo nyaka kwagongobala kubukeka kuyihaba. Lolu cwaningo ngale kokungabaza luyaveza ukuthi laba babhali babhala imibhalo ekhonodayo, ekhombisa isibindi esikhulu sokukhulumela abantu abacindezelwe, bezama ukukhombisa abantu ukuthi babephila kanjani kuqala bengakafiki abamhlophe, bekhombisa nendlela abayithikameza ngayo impilo yabo, nokuthi umonakalo ukuphi ezimpilweni zabo kanye nokuthi yini engenziwa ukuze kulungiswe lowo monakalo.

Okubekwa uNgugi (1981) noWauthier (1978) mayelana nezinto ezifanele ukuba khona emibhalweni ekhonodayo kuyavela nasemibhalweni yalaba babhali ekhonodayo. Lezi zinto ezivezwa uNgugi noWauthier yilezi: ukuphikisana nenqubo yezepolitiki ewumakhonya, ukusebenzisa ukucabanga ngobu-Afrika ukudweba izithombemagama, ukugqugquzela abantu

ukubuyela kokwabo, ukusebenzisa ezemibhalo ukufundisa ngobu-Afrika, ukugqugquzela ukubuyela kwabantu emasikweni abo, ukufaka ukuziqhenya kubantu ngokuba yibona nangokwabo, ukugxeka ukunganyelwa ngenkani kwezwe ngabamhlophe, ukuveza okungahambi kahle ngenxa yokunganyelwa ngenkani lokho kwezwe ngabamhlophe. Ngisho nele mibhalo iyakuveza ukungqubuzana kwenkolo yesintu neyafika nabelungu kanye nemfundo yesintu neyafika nabelungu.

7.4 AMAZINGA OKUKHONONDA EMIBHALWENI

Ucwaningo lukuvezile ukuthi le mibhalo yayiphonsela inselelo ingcindezelo nobandlululo ngokwezinhlangothi ezahlukenene namazinga angafani. Kukhona imibhalo ebibheka isisusa sengcindezelo okuyikona okwakugqugquzela izifiki ukuba zithikameze izimpilo zabantu abansundu. Kube futhi ileyo ecubungula imithelela yengcindezelo eyayiqiniswa imithetho kanye nephalamende. Bese kuba ileyo ebibheka indlela abantu abansundu ababhekana ngayo nengcindezelo. Neyayiphinde igqugquzela ukuthi akwenzeke okuthile ukuze kube khona ushintsho.

Bese kuba yilena eveza nje izimpawu nemithelela yengcindezelo. Kukhona esezingeni lesibili. Lena ngezixeka ingcindezelo kanye nomthelela yalo ezimpilweni zabantu kanye nasezweni lonke. Kukhona esezingeni lesithathu. Lena yona yayicubungula indlela abantu abansundu ababhekana ngayo nengcindezelo. Kuvelile ukuthi ikhona leyo mibhalo ebiveza nje kuphela izimo ezingezinhle abantu abansundu ababephila ngaphansi kwazo. Lena ibizama ukudweba isithombe esigcwele ukwandisa ulwazi ngempilo elukhuni yabantu abansundu ngaphansi kombuso wengcindezelo yabamhlophe.

Kuvelile ocwaningweni ukuthi ikhona leyo mibhalo eyayihlose ukugxeka izinto nezimo ezimbi zengcindezelo nobandlululo. Leyo ayigcinanga nje ngokuveza izinto nezimo ezimbi. Ibuye yaveza ukungahambisani nazo, ikhombisa ukuthi izinto nezimo lezo akuzona nje izinto ezingashayelwa ihlombe. Ziveze umthelela wokubukelwa phansi nokucwaswa kwabantu abansundu yilabo abamhlophe.

Kanti ngakolunye uhlangothi le mibhalo ayigcinanga nje ngokugxeka abamhlophe kepha nabo abantu abansundu ibuye yabagxeka lapho bengenzi kahle khona. Lokhu-ke kukhombisa isibindi

kubona laba babhali ukuthi abakwazi ukugxeka abakubo, abangase bamzonde noma bambone engasiyena umuntu ozwelana nabo ekuhluphekeni kwabo ngenxa yobandlululo.

Kuvelile ocwaningweni ukuthi eminye imibhalo ibihlongoza izixazululo ezithile mayelana nesimo saseNingizimu Afrika. Igqugquzela ukuba abantu abansundu nabamhlophe bazwane, kuphele inzondo nokuhlukana ngokobuhlanga nolimi namasiko.

7.5 OKUSENGACWANINGWA NGOMUSO

Lusengaba khona ucwaningo olungenziwa ngale mibhalo. Kungacwaningwa kubhekwe ezinye izindikimba okuqukethwe yile mibhalo. Akuyona kuphela indikimba yengcindezelo abagxile kuyona kule mibhalo. Ngakolunye nje uhlangothi lwemibhalo ikhona leyo eyayikhuluma ngenkolo yobuKhrestu nenkolo yesintu.

Omunye umcwaningi njalo engakhetha ukubhala ngokuqhathanisa izimo abantu abansundu ababebhekene nazo ezindaweni zasemapulazini nasezindaweni ezingamalokishi. Lokhu ekwenza ngenhloso yokwedweba isithombe sempilo eyayiphilwa abantu abansundu ngesikhathi sengcindezelo ngokuhlukana kwezindawo. Kokunye njalo kungavela omunye umcwaningi ongathi yena uzogxila ekubhekeni nokukhuthaza kwakhe abantu abansundu ukuba bafunde ukuzigqaja ngebala labo, ukuzimela nokuzenzela, bengafuni ukwenzelwa izinto yilabo abaphethe.

Kusengenzeka ukuba kuqhamuke umcwaningi ongafisa ukuqhathanisa iqhaza lalaba babhali ekubhaleni imibhalo ekhonodayo eNingizimu Afrika kanye nemibhalo yombhali waseKenya uNgugi. Lokhu kungasilekelela kakhulu ukuba okungenani uma sikhuluma ngokuthi isimo sokucindezelwa kwabantu abansundu ezwenikazi i-Afrika sibone ukuthi obani abangcono kunabanye, ungcono kuphi, kanjani futhi ngani. Nokho-ke kungenzeka ukuthi kwenziwe ucwaningo ngemibhalo nendikimba yengcindezelo emibhalweni ebhalwe ngemuva kokutholakala kwenkululeko ezweni laseNingizimu Afrika.

Izwe elisanda kuthola inkululeko liba nezinselelo eziningi kakhulu. Ukuphela kwengcindezelo nobandlululo okubhalwe phansi ngonyaka we-1994 ngokuqaliswa kwentando yeningi ezweni laseNingizimu Afrika kulethe isikhathi esisha ezweni lonke. Isikhathi esisha siletha ithemba

elisha. Kodwa-ke njengakuwo wonke amanye amazwe ase-Afrika athole inkululeko yawo, isikhathi leso siletha nezinselelo eziningi ezintsha.

Nezwe laseNingizimu Afrika linezinto eziningi eziyizinselelo ezibhekene nalo kanye nabantu bakhona ngemuva kokutholakala kwenkululeko yezombusazwe ngonyaka we-1994. Kanjengoba kwakubalulekile kubabhali ababhala ngesikhathi sengcindezelo ukuba bakhulume baphikisane nengcindezelo nobandlululo kanye nemithetho yalo, bakhombe nendlela okuyiyona okwakumele izinto zenzeke ngayo, nababhali ababhala ngalesi sikhathi senkululeko kumele bavume ukuthi kusenezinto okumele babhale ngazo. Inkululeko ifike nezinto eziningi. Kuningi okuhle esikubonayo okufike nenkululeko. Sekunentando yeningi, umthetho ongakhethi iphela emasini, ukulingana ngokwenkolo, ubulili, ubuhlanga nokunye. Kodwa kukhona nokunye okuningi okungekuhle.

Ucwaningo olusha sekumele lubheke emibhalweni ukuvezwa kwalezi zinselelo ezintsha nokuthi yini eyenziwayo ukumelana nazo. Imukeleka kanjani intando yeningi kubo bonke abantu baseNingizimu Afrika. Ifike naziphi izinselelo futhi zimukeleka kanjani? Ukwakha kabusha izwe akuwona umsebenzi nje olula. Ngaphambi kokufika kwayo inkululeko, kwachitheka igazi kusukela kukhululwe uNelson Mandela ngowe-1990. Amaqembu abamhlophe nawabansundu athile eshaya phansi ngonyawo engafuni ukubona intando yeningi elawulwa ngevoti lomuntu ngamunye ngamunye evotele lowo amthandayo. Abanye ababenamandlana babesaba ukulahlekelwa yilawo mandlana abo okuphatha ayehambisana nokuhlonishwa kanye nenkece. Kwaba umqansa kakhulu ukuba kuhanjwe kuze kufikwe kusiphambano semfihlo yonyaka wezi-1994. Ngabe lokhu kuyavela yini emibhalweni yesiZulu?

Kumele ucwaningo olusha lubheke ukuthi ziyavela yini izinselelo ezintsha emibhalweni yamanje. Izinselelo lezo kungaba ukungalawulwa kahle kukahulumeni, inkohlakalo ezindaweni eziningi ezihlukahlukene, ubunzima bokubumba isizwe esisodwa esihlangene siyizinhlanga ezihlukene, ukwamukeleka kwamasiko abantu abahlukahlukene, ukuhlangana kwezinhlanga ezihlukene ezikoleni, ezinhlanganweni, ebunganini, ekuthandaneni nasemishadweni, inkinga yezidakazmizwa ezigcwele izwe lonke, ubugebengu obusabalele yonke indawo, ukungathandwa kwesikole nemfundo okwenza kwande abantu abangaqasheki bese bengena ebugebengwini,

kumibhikisho anedlame, ukwamukeleka kwezitabane emasikweni athile, izifo ezimise kabi izwe, ukuqhubeka nengcindezelo nobandlululo nokungamukelani kwabantu bezinhlanga ezihlukene nokunye.

Kungabe imibhalo yabantu abansundu, yababhali besiZulu iyathuthuka yini eNingizimu Afrika entsha? UMazisi Kunene (1996) uveze ithemba lokuthi imibhalo yabantu abansundu izothuthuka idlondlobale futhi ibe ngeminye yemibhalo emikhulu nenohlonze emhlabeni wonke. Ngabe lokhu kuyenzeka yini noma zikhona yini izimpawu zokuthi kuzokwenzeka? Uma kwenzeka noma kungenzeki yiziphi izizathu zalokho? Uma kungenzeki yini engenziwa ukuze kwenzeke? Imibhalo yesiZulu iyabandisa yini ababhali abasebancane kanye nabesimame? Uma beqhamuka bayabhala yini ngezinto ezithinta bona ngqo embusweni wentando yeningi eNingizimu Afrika entsha.

Ababhali banaso yini isibindi sokubhala bahlabe bagxeke lapho ababona ukuthi akuhambi khona kahle ngale kokusaba ukuthi lawo meva ahlaba bani onjani futhi obaluleke kangakanani ezweni. Bayakwazi yini ukubhala ngezinto ezithile abantu abakhala ngazo kuwona umthethosisekelo wezwe lethu nakuba unconywa umhlaba wonke ukuthi muhle kakhulu? Kuyacaca ngempela ukuthi kuningi okusengenziwa ucwaningo olusha mayelana nemibhalo yesiZulu eNingizimu Afrika.

Bayakuqonda yini ababhali ukuthi kwakhiwa izwe kabusha futhi nabo kumele babambe iqhaza njengoba abanye ababhali balibamba iqhaza ekulweleni ukukhululeka kwalo engcindezelweni nasobandlululweni? Kungabe imibhalo iyakuveza yini ubunzima obusabhekene noquqaba ngezinto eziningi ezweni laseNingizimu Afrika nasemhlabeni wonke jikelele? Abanakho yini ababhali ukusaba ukukhuluma ngoba bethi lo hulumeni owabo? Abanakho yini ababhali ukuthatheka bakhulume kanti sebekhuluma izinto abazincela emaqenjini athile anezilonda ezibhibhayo ngokuphela kwengcindezelo nobandlululo kanye nokuphatha kwabantu abansundu eNingizimu Afrika?

Esikhathini sokuthelelana amanzi nokubuyisana ezweni laseNingizimu Afrika kungabe ababhali bayaziveza yini izinto eziqhathe abantu kanye nalokho abakwenzayo ukuze kusengelwane ilala.

Ababhali banezinselelo zokubhala imibhalo esezingeni eliphezulu ethinta izimpilo zabantu kanye nezinto ezenzeka eNingizimu Afrika, e-Afrika kanye nasemhlabeni wonke jikelele. Imibhalo kumele iverke ukuthi njengamanje abantu baseNingizimu Afrika bayingxenywe yomhlaba ngakho-ke izinkinga ezenzeka emhlabeni ziyabathinta nabo. Okwenzeka kwa-Israyeli, ePhalestina, eSudan, eNigeria, eRussia, e-Ukraine, eYemen naseSeria nakwamanye amazwe kuyabathinta nabo. Bayasisebenzisa yini isipiliyoni sezwe labo sokuphuma obishini nokuhlalisana nakuba kuhlukenwe ngemibono ukucebisa labo abasenkingeni kanye nokuveza isithombe sokuthi ikhona impilo nenhlaloni ekuhlalisaneni kwabantu noma benemibono nezinkolelo ezihlukene?

Kusafanele ababhali abansundu babhale baqhakambise izinto ezinyathelwe ubukholoniyalizimu ingcindezelo nobandlululo. Kumele babhale ngokuzigqaja ngokuba mnyama, amasiko, umlando wabantu abansundu, amaqhawe namaqhawekazi ezwe labo, izigameko okungamele ziwamuke, zishazwe, ukunqoba ububha nobuphofu ngemfundo, ikhono nethalente nokunye. Kungabe zikhona yini izincwadi esingathi nakanjani zifanelwe ukuba ziguqulelwe kwezinye izilimi ngoba lokho kungazuzisa abaningi abangakwazi ukufunda isiZulu? Kungabe sinazo yini izincwadi esingathi impela zifanele ukuguqulelwa emafilimini ngoba lezo zindaba ziwumqondo kamaziqambele osezingeni eliphezulu owenza indaba leyo ihlabahlose futhi idle ubhedu ngisho kuliphi izwe?

Kungabe ababhali bayakuqaphela yini ukuthi kunezinto ezingakapheli kahle hle mayelana nempi ngazo? Singabala umhlaba ongakabuyeli kubaniniwo, umnotho ongakabi sezandleni zabantu abansundu, izimayini nokunye okungakabasizi ngalutho abawuquqaba, ukuvalelwa ngaphandle kwabansundu emidlalweni ethile ngoba inetshe lemali, imfundo engakalingani, izingqalasizinda ezisavuna zicheme nabamhlophe nabanemali nokunye nje.

7.6 ISIPHETHO

Kulesi sahluko kuvezwe lokho okutholakele ngesikhathi kwenziwa lolu cwaningo. Kuyagqama ngalolu cwaningo ukuthi bakhona ababhali okuthe ngesikhathi sengcindezelo nobandlululo baqoka ukubhala imibhalo ekugxekayo okube yimiphumela nemithelela emibi yokunganyelwa ngenkani ngabamhlophe kwezwe laseNingizimu Afrika nezwekazi lonke lase-Afrika. Kucacile futhi ukuthi laba babhali babhalile kakhulu bekhononda ngayo le miphumela nemithelela

ngesikhathi sengcindezelo nobandlululo eNingizimu Afrika. Imibhalo yabo iyahlukaniseka ngokwezindikimba abakhononda ngazo. Kukhona lezo ezikhononda ngokuthathwa kwezwe laseNingizimu Afrika ngenkani, ukuswela indawo, ukugqilazwa nokuxhashazwa, ukungena kabi kwenkolo yobuKhrestu, ukungabi nabo ubuntu, ukulahleka kwamasiko nenhlonipho.

Ayavela futhi namazinga okuphawula ngengcindezelo njengoba kuvelile ukuthi kukhona imibhalo evezayo nje kuphela ukuhlupheka nokuxhashazwa kwabantu, kube khona leyo egxekayo bese kuba khona leyo eshoshozela ukuba kwenziwe okuthile ukuze kuguqulwe isimo sempilo nenhlalo yabantu abansundu eNingizimu Afrika. Kuvelile futhi nokuthi imithelela endleleni abacabanga ngayo nababhala ngayo abanye babo ithiywa yizizinda zabo ezahlu kahlu kene. Kube sekuvezwa futhi lokho okusengenziwa ngabanye abacwaningi ocwaningweni olungalandela. Bekuvelile ekuqaleni kocwaningo ukuthi ayiyona uchithi saka imisebenzi yocwaningo ekhuluma ngemibhalo yesiZulu ngesikhathi sengcindezelo. Lusengaba khona olunye ucwaningo ukuvala izikhala ezisekhona. Lusengenziwa futhi nokungabheka ukuthuthuka noma ukumelana nezinselelo kwababhali besiZulu ngesikhathi seminyaka yenkululeko eNingizimu Afrika.

8.0 IMITHOMBO YOLWAZI

- Adams, M. 1989. *Reading for Diversity & Social Justice. An Anthology on Racism, Sexism, Classism, Anti-Semitism*. Routledge: Taylor & Francis Group.
- Adeoti, G. 2006. *Intellectuals and African Development*. Pretension and Resistance in African Politics. Pretoria: Unisa Press.
- Afolayana, S. 2011. *Marxist Interpretation of the Dystopian Society in the African Novel*. KMANUSIAAN Vol 18, 1-18. Penerbit : University of Malaysia.
- Agye, Z. A. 1986. *Towards A People's Literature of Socio-Political Awareness*. Nigeria: Zim Pan African Publishers.
- Althusser, L. 1970. *Ideology and ideological state apparatuses*. In *Essays on ideology*. London: Amase, E. Kaan A. & Nwabudike, C. 2013. *African Literature and English Language: A Political Literary Discourse*. International Journal of Humanities and Social Science Invention: 2319-7722, ISSN(Print): 2319-7714 www.ijhssi.orgVolume2Issue3//March.2013\\PP.63-68.
- Amouzou, A. 2007. *African Literature and cultural Imperialism*. Nouvelle Serie B. Vol.008 N.
- Amuta, C. 1969. *Towards a Sociology of African Literature*. Oguta: Zim Pan-African Publishers.
- Amuta, C. 1989. *The Theory of African Literature: Implication for practical criticism*. Londo: Zed Books.
- Araoye, A. 2016. *The Thinker*. The Journal for Progressive Thought. Volume70. Craighall Park: Vuyiswa Media.
- Attewell, D. & Attridge, D. 2012. *The Cambridge History of South African Literature*. UK: Cambridge University Press.
- Babbie, E. 1998. *The Practice of Social Research*, Eighth Edition: Wadsworth Publishing.
- Barker, R. L. 2003 *The Social work dictionary* (5th ed.) Washington, DC: NASW Press.
- Bassay, M. 1999. *Case study research in education settings: Doing qualitative Research in Educational Settings*. Philadelphia, PA: Open University Press.
- Berg, B. L. 2001. *Qualitative Research Methods for Social Sciences*, 4th edition. California. California State University: Long Beach.
- Berggren, E. 2016. *Catholicity Challenging Ethnicity*, PL academic Research: Sweden)
- Bhengu, k. 1983. Uphuya WaseMshwathi. Cape Town: Educum publishers.

- Bhengu, M. 1998. *Itshwele Lempangele*. Sandton: Heinemann.
- Biko, S. 2007. *I write What I Like*. ed. Stubbs, Aelred. South Africa: Macmillan
- Bless, C. & Smith, H.C. 1995. *A Practical Study to Conducting Empirical Research*. New York: Harper & Row Publishers.
- Bottaro, J. et al 2009. *In Search of History*. Cape Town: Oxford University Press.
- Buah, F.K. 1978. *The World since 1750*. Basinstoke: Macmillan.
- Buthelezi, J. C. 1996. *Impi YaboMdabu iseThunjini*. Cape Town: Maskew Miller and Longman.
- Buthelezi, J. C. 1998. *Indebe Yami Iyachichima*. Kenwyn: Juta and Company Ltd.
- Canonici, N.N. 1998. “*The voice of the oppressed in Zulu literature*”. Iphephe elingashicilelwe, Durban: University of Natal.
- Cele, T, 1997. *The Figure of King Cetshwayo kaMpande in the historical Plays in the Context of Oral Traditions and of trends in Zulu historical Drama*. Ucwangingo olungashicilelwe lwe-Masters.Durban: University of Natal.
- Cesaire, 1957. *Introduction chapter 1 article paper pg 21*).
- Cesaire, A. 1957. *Culture and Colonization*, Presence Africaine (special issue), Paris.
- Chapaman, M. 1996. *Southern African Literature*. London: Longoman.
- Chapman, M. 2004. *The New Century of South African Short Stories*. Jeppestown: AD Donker Publishers.
- Chapaman, M. & Lenta, M. 2011. *SA Lit Beyond 2000*. Scottsville: University of KwaZulu-Natal Press.
- Chinweizu, J. & Madubuike, I. 1983. *Towards the Decolonization of African Literature*, Volume 1, Washington D.C.: Howard University Press.
- Chomsky, N. 1991. *Media Control: The Spectacular achievement of propaganda*. 2nd edition. Kindle edition. November 30, 1991.
- Cilliers, S. P. 1971. *A Sociological Perspective on the South African situation*. Johannesburg: SAIRR.
- Cilliers, J. (awukho unyaka) *Formation and movements of Christian spirituality in urban African contexts*.

Claassens, A. 1991. “ *For whites only-land ownership in South Africa*”, in *A History of Discontent: The Land Question in South Africa*, De Klerk M (Ed), Idasa, Cape Town, 1991, p.43-56.

Cloete, M. J. 1996. *Women and Transformation: A study of the perceptions of women in selected novels Bessie Head and Ngugi wa Thiong'o*. (Unpublished PhD thesis). Potchefstroom: Potchesfroom University.

Coetzee, J. M. 1988. *White Writing: On the Culture of Letters in South Africa*. New Haven: Yale UP.

Coovadia, I. 1988. *Poetry as a Weapon*. Crux: Journal on the Teaching of English.

Cornwell, G. 1982. *James Matthews Protest Songs in Soweto poetry*. Johannesburg: Mc Grawn Hill.

Diamond, L. 1989. *Fiction as Political Thought*. Oxford Journal: Oxford University Press. Vol 88 No, 352 pp. 435-445.

Dlamini, J.C. 1981, *Amavovo Ezinyembezi*, Pietermaritzburg: Shuter & Shooter.

Dlamini, J.C. 1988, *Isihluthulelo*, Pietermaritzburg: Shuter & Shooter.

Dlamini, J.C. 1989, *Sadabukisa Isizwe*, Pietermaritzburg: Shuter and Shooter.

Dlomo, R.R.R. 1977. *Izwi Nesithunzi*. Pietermaritzburg: KwaZulu Booksellers (Ptd) Ltd.

Dlomo, H. 1977. *The African Artist in Society*. English in Africa 4(2): 71-72.

Duncan, S. 1970. *The Plight of the Urban African*. Johannesburg: SAIRR.

Eagleton, T. 1976. *Marxism and Literary Criticism*. London: Methuen.

Eagleton, T. 1986. *Against the Grain: Essays 1975-1985*. London: Verso.

Edson, C. 2006. *Death of the Protest Author*, iphepha elafundwa kunkomfa. Stellenbosch: University of Stellenbosch.

EGudu, R. N. 1978. *Modern African Poetry and the African Predicament*. Johannesburg: Macmillan.

Fafunwa, A. B. 1967. *New Perspective in African Education*. Logos: Macmillan & Co.

Fanon, F. 1965. *The Wretched of the Earth*. Harmendsworth: Penguin.

Farah, N. 1983. *The Creative Writer and the African Politician*. Lagos: The Guardian.

Finn, S. & Rosemary, G. (Eds). 1988. *Broken Strings: The Politics of Poetry in South Africa*. Cape Town: Maskew Miller Longman.

Finnegan, R. 1970. *Oral Literature in Africa*. Nairobi: Oxford University Press.

Flick, U. 1998. *An Introduction to Qualitative Research*. London: Sage.

Fokemma, D. W. & Kunne-Ibsch Elrud 1978. *Theories of Literature in the 20 (th Century Structuralism, Marxism, Aesthetics of Reception and Semiotics*, C. Hart & Co. London: Publishers Ltd.

Forgas, D. 1985. *Marxist Literary Theories*. In *Modern Literary Theory: A Comparative Introduction*. Eds. Jefferson, Ann and Robey, 134-169. London: Batsford Academic and Education.

Fossey, E. 2003. *Understanding and Evaluating Qualitative Research*. Australia: La Trobe University.

Freire, P. 1972. *Pedagogy of the Oppressed*. Penguin: London.

Freire, P. 2000. *Pedagogy of the Oppressed*. London: Continuum. 30th Anniversary Edition.

Garbers, J. 1996. *Qualitative Analysis and Documentary Method in International*. Birmingham.

Gaylard, R. 2008. *Writing Black: The South African Short Story by Black Writers*, unpublished Ph D thesis. Cape Town: University of Stellenbosch.

Gelderblom, D. & Kok P. 1994. *Urbanization: South Africa's Challenge*. Volume 1: Dynamics. Pretoria: HSRC Press.

Gerard, A. S. (ed) 1971. *Four African Literatures: Xhosa, Sotho, Zulu, Amharic*. Berkely, University of California Press Ltd.

Gerard, A. S. Ntuli, D. B. & Swanepoel C. F. 1993. *Comparative Literature and African Literature* (Revised edition). Pretoria: Via Afrika.

Gerhart, G. 1979. *Black Power in South Africa*, Berkley: University of California.

Gikandi, S. 1991. *Language and Ideology in Fiction*. London: Heinemann.

Gordimer, N. 1962. "English-Language Literature and Politics in South Africa" Heywood 99-120.

Gorlier, C. 2002. *Post-Marxism in African Context: The usability of Antonio*. Research in African Literatures Volume 33, Number 3

Gramsci, A. 1973. *The Prison Notebooks, English translation of Gramsci's essential writings*. London: Lawrence and Wishart.

Gramsci, (no year) Fall: *Research in African Literature Volume 33*, Number 3.

Granqvist, R. & Stotesbury, J. (1989) *African Voices: An interview with thirteen African Writers*. Australia: Dangaroo Press.

Groenewald, M. 1994. *Literal Theories*. London: Macmillan Ltd.

Guba, E. G. & Lincoln, Y. S. 1994. *Naturalistic Inquiry*. Beverly Hills, CA: Sage.

Gugelberger, G. M. 1985. *Marxism and African Literature*. London: James Currey Ltd.

Gugelberger G. 1998. *Marxism and African Literature*. London: Currey Publishers.

Gwendolen, M. 1959. *The Politics of Inequality*. Revised Edition. New York: Praeger.

Hadebe, M. 2003. A contextualization and examination of the *impi yamakhanda* (1996) uprising as reported by J.L. Dube in *Ilanga LaseNatal*, with special focus on Dube's attitude to Dinuzulu as indicated in his reporting on the treason trial of Dinuzulu. Unpublished Master of Arts in Historical Studies. Durban: University of Natal.

Hayes, G. 2004. *Marxism and critical psychology*, in Hook, D et al. (eds), *Introduction to Critical Psychology*. UCT Press.

Henning, E. Van Rensburg, W. & Smit, B. 2004. *Qualitative Research Beyond Tools & Techniques*. Pretoria: Van Schaik.

Hill, I. T. noHarris, A. 1989. *Beyond the Barricades*. London: Kliptown Books.

Hlela, M. & Nkosi C. 1968. *Imithi Ephundliwe*. Pietermaritzburg. Shuter & Shooter.

Hodder, W. R. 1990. *Research into the Political Perspective*, Cape Town: Juta Publishers.

Holland, L. L. 1987. *A Critical survey of Contemporary South African Poetry: "The Language of Conflict and Commitment,"* Ucwangingo olungashicilelwe lwe-Master. Hamilton: University of McMaster.

Holter, K. 2008. *Whose book is it, by the way? An aspect of popular and scholarly strategies for interpreting the Bible in Africa. Mission to the World: Communicating the Gospel in the 21st Century: Essays in Honour of Knud Jorgensen*. Oxford: Regnum, pp205-214.

Hulley, L. 1996. Archbishop Tutu, *Prophetic Witness in South Africa*. Human & Rousseau: Cape Town.

Huntington, S. P. 1996. *The Clash of civilization and The Remaking of World Order*. New York: Simon & Schuster.

Irele, A. 1992. "In Praise of Alienation." In *The Surreptitious Speech: Presence Africaine and the Politics of Otherness, 1947-1987*. Ed. London: The University of Chicago, 201-224.

Jansen, (not dated) *Curriculum as a Political Phenomenon: Historical Reflections on Black South Africa Education*: Stanford University.

Jefferson, A. & Robey, D. 1985. *Modern Literary Theory: A Comparative Introduction*. London: Batsfords Academic and Education.

Jefferson, A. & Robey, D. 1995, *Modern Literary Theory, A comparative Introduction*, Second Edition. London: B. T. Batef Ltd.

Kadir, D. J. 1996. *70 Years on World Literature Today: South African Literature in Transition*. UNESCO Collection of representation Works.

Karis, T. G. and Gerhart, G. M. 1997. *From Protest to Challenge. A documentary of History of African Politics in South Africa in South Africa*. Volume 5. Pretoria: Unisa Press.

Kavanagh, R.1985. *Theatre and Cultural Struggle in South Africa*. London: Zed Books Ltd.

Kidder, H.L. & Judd, M. C. 1987. *Research Methods in Social relations*. South Africa.

Kirton, T. 2010. *Racial Exploitation and double oppression in selected Bessie Head and Doris Lessing Texts*. Unpublished M A dissertation. East London: University of Fort Hare.

Kubheka, I. S. 1973. *Kungavuka AbaNguni*. Pietermaritzburg: Shuter & Shooter.

Kubheka, I. S. 1988. *Ulaka LwabaNguni*. Shuter & Shooter: Pietermaritzburg.

Kubheka, I. S. 1993. *Umthathe Uzalo Umlotha*. Shuter & Shooter: Pietermaritzburg.

Kunene, R. 1962. *An Analytical survey of Zulu poetry, both traditional and modern*, Ucwangingo olungashicilelwe Iwe-Masters. Durban: University of Natal.

Kunene, D. P. 1991. *Language Literature and the struggle for liberation in South Africa*. African Literature Today Volume 19.

Kunene, M. 1995. *Indida Yamancasakazi*. Pietermaritzburg: Reach Out Publishers.

Lelyveld, J. 1986. *Move Your shadow: South Africa, Black and White*. London: Abacus.

- Levin, R. 1990. "Land Reform: Politics, Policies and Prospects", *Transformation in South Africa? Policy Debates in the 1990's*, Maganya E. & Houghton R. (Eds), IFAA, Johannesburg, 1996, p.101-107.
- Levin, N. 1995, *South African Writers in Exile: A search for identity and common threads in their writing*, Ucwani ngoashicilelwe lwe-Masters. Pietermaritzburg: University of Natal.
- Lindfors, B. 1974. *Research priorities in African Literatures*. Oxford: Hans Zell Publishers.
- Li Pernegger, 2007. *Townships in the South African Geographic Landscape- Physical and Social Legacies and Challenges*. Pretoria.
- Lodge, T. 1983. *Black Politics in South Africa since 1945*. Johannesburg: Raven Press.
- Lukacs, G. 1962, *The meaning of Contemporary Realism*. London: Merlin.
- Mabuya, L.T.L. & Nkosi, M. G. 1985. Umhlokomi. Cape Town:Maskew Miller Longman.
- Mabuza, L.1989. *One Never Knows*. Johannesburg: Skotaville.
- Madlala, T. N. (awukho unyaka) *The Role of Prince Thimuni kamudli kaJama in Zulu history with special reference to the activities of his sons, Ndlovu and Chakijana and their descendants, 1842-1980*, M A Dissertation, University of Zululand.
- Madlala, N. 2009. Inzima Le Ndlela. Pietermaritzburg: Shuter & Shooter.
- Maini, D. S. 2000. *Political Anthropology*, Encyclopaedia of Anthropology Vol. 6. India: Mittal Publications New Delhi-110059.
- Makhambeni, N. 1990. Amaseko. Pietermaritzburg: Centaur Publication.
- Makhambeni, N. & Sibiya N. G. 2007. Usiba LwaseGcotsheni, Pietermaritzburg: New Trend Publishers.
- Manda, C. 2014. *Doing theology at the margins*, Research Institute for Theology and Religion. Pretoria, South Africa: University of South Africa.
- Mao, "Talks at the Yen'an Forum on Art and Literature' (May 23, 1942) in Anne Freemantle (ed), Mao Tse Tung: *An Anthology of his writings, A mentor book*, The new American library.
- Maphumulo, A. M. 1991. Invubelo. Cape Town: Vivlia Publishers & Booksellers (Pty) Ltd.
- Marks, S. 1970. *Reluctant Rebellion*, Oxford.
- Marx, K. & Engels, F. 1970. *The German Ideology*, edited by C. J. Arthur. London: Lawrence and Wishart.

- Martey, E. 1993. *African Theology, inculturation and Liberation*. New York: Orbis Books.
- Mashele, P. & Qobo M. 2014. *The Fall of the ANC: What Next?* Johannesburg: Picador Africa.
- Masango, M. 2002. *Leadership in the African context*, ISSN 1609-9982=VERBUM ET ECCLESIA JRG23(23) University of Pretoria.
- Masondo, M. J. S. 2006. *African Spirituality that shapes the concept of Ubuntu*. University of Pretoria.
- Masuku, M. 1973. Uphondo Lukabhejane. Johannesburg: Via Afrika
- Mathonsi, N. 2002. *Social Commitment in some Zulu Literary Works Published During the apartheid era*. Ucwangingo olungashicilelwe lwe-PhD. Durban: University.
- Mazibuko, G. B. 2008. Ucwangingo Lokuqhathanisa Amanoveli Omlando R.R.R. Dlomo kanye Nezibongo Zamakhosi AkwaZulu Ezaqoqwa Unyembezi (1958). Unpublished Ph D. Thesis. Durban: University of KwaZulu-Natal.
- Mbhele, N. F. 1997. Ezemihla Nayizolo. Pietermaritzburg: Reach Out Publishers.
- McGovern, A. F. 1989. pp161: *Liberation Theology and Its Critics*, Orbis Books: Maryknoll, New York.
- McLennan, G. 1989. *Marxism, Pluralism and Beyond. Classic Debates and New Departures*. Cambridge: Basil Blackwell, Inc.
- Mckenna, S. 2003. *Paradigms of Curriculum Design: Understanding the Implications for South African Educators*.
- McNulty, G. 2003. *The Functions of Dreams and Visions in the Ibandla LamaNazaretha at iNandi*. Unpublished M. A. Thesis, University of Nata: Durban.
- Mehta, G. & Narang, H. 1990. *Apartheid in Fiction*. New Dehli: Commonwealth.
- Methula, D. W. 2015. *Black Theology and The Struggle for Economic Justice in The Democratic South Africa*. Unpublished Master of Theology. South Africa: Unisa
- Mhlambi, I 2012. EzaseMzansi. Cape Town: Oxford.
- Mhlanga, E. J. 1987. Izingazi Zogqozi. Johannesburg: Educam Booksellers.
- Miliband, R. 1977. *Marxism and Politics*. London: Oxford University Press.
- Miller, M. L. 1992. *Primary Care Research. A Multimethod Typology and Qualitative Road Map in the Crabtree and Miller (ed)*. Doing Qualitative Research.

- Mkhize, J. J. T. 1991. *Politics and Ideology in Black South African Literature 1969-1989*, Ucwangingo olungashicilelwe lwe-Master. Pietermaritzburg: University of Natal.
- Mngadi, M. J. 1996. *Asikho Ndawo Bakithi*. Shuter & Shooter: Pietermaritzburg.
- Mngadi, M. J. & Sibiyi N. G. 1996. *Isivungunvungu*. Pretoria: Actua Press.
- Mngadi, M. J. 2004. *Iziboshwa Zothando*. Shuter & Shooter: Pietermaritzburg.
- Mngadi, M. 2008. *Ababulali Benyathi*. Shuter & Shooter: Pietermaritzburg.
- Mngadi, M. J. 2012. *Bayeza Abanqobi*. Durban: Indwe Publishers.
- Mngadi, M. 2014. *Yekanini Amafilisti*. Pietermaritzburg: Shuter & Shooter.
- Mngxitama, A. 2009. *Words don't come easy*, Mail and Guardian, 1-8 October, p. 23.
- Motlhabi, M. 1984. *Black Resistance to Apartheid. A Social-Ethical Analysis*. Cape Town: Skotaville Publishers.
- Motloutse, A.T.M. 2011. *Akukho Ndelela Ingayi Ekaya*. Randburg: Vivlia Publishers.
- Mouton, J. 2001. *How to Succeed in Your Master and Doctoral Studies*. Pretoria: Van Schaik Publishers.
- Mphahlele, E. 1962. *The African Image*. London: Faber and Faber.
- Mphahlele, 1962/74. *The African Image*. Western Printing, Great Britain.
- Msimang, C. T. 1982. *Intwasahlobo*, Pretoria: J.L. Van Schaik.
- Msimang, C. T. 1990. *Unodumehlezi Kamenzi*, Arcadia: Bard Publishers.
- Msomi, M. E. 2015. *Ubunkondlo Obutholakala Ezihlabelelweni ZamaNazaretha*, Ucwangingo olungashicilelwe lwe-Masters, eMgungundlovu: University of KwaZulu-Natal.
- Mtheku, R. V. 2000. *The Examination of Zakes Mda's the Heart of Redness (2000) within a historical context*. Unpublished Master's dissertation. Durban: University of Durban-Westville.
- Mthembu, B. I. 1994. *Faction fighting in Msinga district from 1874 to 1906*, (M A) Dissertation, KwaDlangezwa: University of Zululand.
- Muendane, N. M. 2006. *I Am an African: Embrace your Identity, escape victimisation*. Pretoria: SoulTalk CC.

Mugambi, J.N.K. 2013. Christianity and the African Cultural Heritage. University of Pretoria: Library Services.

Mzamane, M. 1988. *Cultivating a People's Voice in the Criticism of South African Literature*. *Staffrider* 9, 3 59-71.

Mzamane, M. V. 1991. *Cultivating a People's voice in criticism of South African Literature: Research in African Literature*, Volume 22 No.04.

Narismulu, G. P. 1998. *Locating the Popular-democratic in South African resistance literature in English, 1970-1990*. Unpublished Ph. D thesis. Westville: University of Durban-Westville.

Ndhlovu, B. C. 2000. *The Natal Government Policy towards Amakhosi in the Former Kindom of KwaZulu 1846-1910*. Unpublished Master of Arts. KwaDlangezwa: University of Zululand.

Ndimande-Hlongwa, N. P. 2001. Ukuqhathaniswa Kwezibongo Zabantu BaseNtshonalanga-Afrika, eMpumalanga-Afrika NezabaseMzansi-Afrika Njengenkomba Yesiko Lobuzwe Obubodwa Base-Afrika. Unpublished Ph D. Thesis. Durban: University of Durban-Westville.

Neuman, W. L. 1997. *Social Research Methods: Qualitative and Quantitative Approaches* (3rd Edition). Singapore: Allyn and Bacon.

Neuman, W. L. 2000. *Social Research Methods: Qualitative & Quantitative Approaches* Needham Heights, M. A: Allyn and Bacon.

Ngara, E. 1985. *Art and Ideology in the African novel*. London: Heinmann.

Ngara, E. 1990. *Ideology and Form in African Poetry*. Kenya: Heinemann.

Ngcobo, M. N. 1999. *The Theme of Education as a Reflection of Socio-Cultural Change in Zulu Literature*, Ucwangingo olungashicilelwe lwe-Master. Durban: University of Natal.

Ngugi wa Thiong'o, 1977. *Petals of Blood*. Ibadan: Heinemann.

Ngugi wa Thiong'o, N. 1981. *Writers in Politics*. London: Heinemann.

Ngugi waThiong'o, 1993. *Moving the Centre: The Struggle for Cultural Freedom*. London: James Curry, Nairobi: EAEP, Portsmouth, NH: Heinemann.

Ngugi waThiong'o 1997. *Writers in Politics: Re-engagement with Issues of Literature & Society* (A Revised & Enlarged Edition). London: Heinemann.

Nkabinde, A. C. 1971. Inkwazi. Pietermaritzburg: Lincroft Books.

Nkonge, 2014. *The Role of African Traditional Religion in the Formulation of Policies in Civil and Political Leadership in Africa*. Research on Humanities and Social Sciences. Vol,4 no8).

- Nkumane, K. G. 1995. *A Study of L.B.Z. Buthelezi's Poetry*. Unpublished M A dissertation. Johannesburg: Vista University.
- Nnolim, C. E. 1976. *Zulu prose and praises*. Ucwangingo olungashicilelwe lwe-Masters. KwaDlangezwa: University of Zululand.
- Ntombela, T. E. 2004. *Singadlala Abantu*. Anthology of short stories. Shuter & Shooter: Pietermaritzburg.
- Ntseki, R. S. 1999. *The depiction of social, Political and Economic inequalities in the novels of sibusiso Nyembezi*. Ucwangingo olungashicilelwe lwe-Masters. Soweto: Vista University.
- Ntshangase, D. A. 2001. *A Critical Study of Elliot Zondi's Historical Dramas*. Unpublished Master of Arts dissertation. Pietermaritzburg: University of Natal.
- Ntsimane, R. P. 1999. *The Luthern Church's Response to the forced removals in the Western Transvaal and Bophthaswana (1968-1984)*. Unpublished Masters of Arts in Theology. Pietermaritzburg: University of Natal.
- Ntuli, D.B.Z. 1975. *Ugqozi 2*. Pretoria: J.L. Van Schaik.
- Ntuli, C.S.Z. noD.B.Z. Ntuli, 1976. *Amehlo KaZulu*. Pietermaritzburg: Via Afrika Limited.
- Ntuli, D.B.Z. 1978. *The Poetry of B. W. Vilakazi*. Ucwangingo olungashicilelwe lwe-PhD. Pretoria: Unisa.
- Ntuli, N.S. 1982. *A brief analysis of protest in Zulu poetry*. Ucwangingo olungashicilelwe lwe-BA Hons. KwaDlangezwa: Univesirty of Zululand
- Ntuli, D.B.Z. 1984. *The Poetry of B.W. Vilakazi*. Pretoria: J.L. van Schaik.
- Ntuli, D.B.Z. & Ntuli, C.S.Z. 1986. *Izizenze*. Pietermaritzburg: Shuter & Shooter.
- Ntuli, D.B.Z. noSwanepoel, C. F. 1993. *South African Literature in African Languages*. Pretoria: Acacia.
- Ntuli, D.B.Z. 1994. *Isibhakabhaka*. Pretoria: Actua Press.
- Ntuli, D.B.Z. & Makhambeni N. 1998. *Izimpande*. Pretoria: Unisa Press.
- Ntuli, D.B.Z. 2001. *Amalivilivi*. Pietermaritzburg: Shuter & Shooter.
- Ntuli, M. S. 2004. *Ucwangingo Olunzulu Ngesiko Lokubuyisa Ithongo*. Ucwangingo olungashicilelwe lweziq ze*Master of Arts*, KwaDlangezwa: Inyuvesi YakwaZulu.
- Nxaba, C. 1997. *Kwake Kwaba Nje*. Eulitz Productions: Arcadia.

- Nxaba, C. 2007. *Umdonsiswano*. Arcadia: Eulitz Production.
- Nxumalo, O.E.H.M. 1965. *Ikhwezi*. Cape Town: Oxford Publishers.
- Nxumalo, O.E.H.M. 1991. *Umlabalaba*. Pretoria: Palm publishers.
- Nyembezi, S. 1980. *Isibuko Senhliziyo*. Pietermaritzburg: Shuter & Shooter.
- Okolo, M.S.C. 2003. *Pan-Africanism Agenda: Willing Spirit, Weak Body-Gaps in Philosophical Foundations of Language*. Paper for 15th all African Students Conference, University of the West Indies, Mona, Jamaica.
- Omond, R. 1985. *The Apartheid Handbook*. Middlesex: Penguin.
- Onwumere, A. 2014. *The Influence of Negritude Movement on Modern African Literature and Writers: A Study of Chinua Achebe's Things Fall Apart and Elechi Amadi's the Cncubine*. Okike: An African Journal of new writing, number 51, 01 July 2014. ISSN 0331-0566.
- Opoku, K. A. 1964. *The Church in Africa and Contemporary Sociological Challenges*. Oxford University Press: London.
- Owomoyela, O. 1991. *Socialist Realism or African Realism? A choice of ancestors*. Research in African Languages and Literature Volume 22 No.2.
- Pampalis, J. 1996. *Foundations of the New South Africa*. Cape Town: Maskew Miller Longman.
- Parsons, N. 1982. *A New History of Southern Africa*. London: Macmillan Publishers.
- Paton, A. 1957. *The People Wept*, pamphlet, 1957.
- Pillay, R. 2007. *The Mismatch Between Language Policy and Language Practice: Status Planning for isiZulu in a Multilingual and Multicultural Society*. Unpublished PhD thesis. Durban:University of KwaZulu-Natal.
- Plaatjie Sol, 1930. *Mhudi. An Epic of South African Native Life a hundred Years Ago*. Lovedale: Lovedale Press.
- Prah, K. K. 2009. *The Burden of English in Africa: From Colonialism to Neo-Colonialism*. Paper presented in International Conference: University of Botswana.
- Prah, K. K. 2010. *Reflection on the Annals of Neocolonialism*, Colloquium.Cape Town: CASAS.
- Prozesky, M. 1990. *Christianity in South Africa*. Bergvlei: Southern Book Publishers.
- Qwabe, T. B. 2016. *Ukukhononda Ezinkodlweni zika J. C. Dlamini, Ucwangingo olungashicilelwe lwe-Masters, eMgungundlovu*: University of KwaZulu-Natal.
- Reeves, J. 1965(2008). *Understanding Poetry*. London: Heinemann publishers.

- Rive, R. 1981a. "Non-racialism and art". Contrast 13.3.20-23.
- Roemer, J. 1986. *New direction in the Marxist theory of exploitation and class*. Cambridge: Cambridge University Press.
- Rowland, 1999. *Liberation theology*. United Kingdom: Cambridge University Press).
- Rutherford, A. noPetersen, K. 1990. Chinua Achebe, *A Celebration*. London:Heinemann.
- Saro Wiwa, 1999. *A Month and a Day: The Detention Diary*. Ibadan: Spectrum.
- Sawyer, J. F. A. 2006. *The Bible and Culture*. Blackwell Publishers. Australia.
- Seale, C. 1998. *Researching Society and Culture*. London: SAGE Publications Ltd.
- of South Africa*. Yeoville: Ste Publishers.
- Seekings, J. 2003. *Social Stratification and Inequality in South Africa at the end of Apartheid*. CSSR Working Paper No.31. Cape Town: University of Cape Town.
- Selepe, T. J. 1993. *Contemporary Black Protest Literature in South Africa*. Ucwangingo olungashicilelwe lwe-Masters. Pretoria: Unisa.
- Seleti, Y. 2004. *Turning Points in History: Migration, Land and Minerals in the making*.
- Setiloane, G. M. 1986. *African Theology*. Johaannesburg: Skotaville Publishers.
- Shabalala, M. 1999. *Homestead Names as a Reflected of Social Dynamics in Mabengela, eNkandla*. Unpublished M. A. Dissertation. Pietermaritzburg: University of Natal.
- Shange, A. B. & Sithole, K.J.N. 1990. *Izibani*. Manzini: Macmillan Boleswa.
- Sherman, R. & Webb, R. 1988. *Qualitative Research in Education: Forms and methods*. Lewes: Falmer.
- Sibiya, N. G. 1988. *Ikusasa Eliqhakazile*. Mabopane: L. Z. Sikwane Publishers.
- Sibisi, Z. 2001. B. W. Vilakazi: *A Zulu Romantic Poet?* Ucwangingo olungashicilelwe lwe-Master. Durban: University of Durban-Westville.
- Sibiya, N. G. 2004. *Kuhlwa Ngomnyama*. Gauteng: Ravan.
- Sibiya, N. G. (awukho unyaka) *Amamdlingozi*. Pretoria: Unisa Press.
- Sibiya, E.D.M. 2010. *Ngiyolibala Ngifile*. Cape Town: Tafelberg Publishers.
- Sibisi, Z. 2013. *Conscientisation: a motive behind the selected poems of Sepamla, Serote, Gwala and Mtshali*. Ucwangingo olungashicilelwe lwe-PhD, Durban: University of KwaZulu-Natal.

- Sibiya, N. 2015. *Izinhliziy e Ezibuhlungu*. Pietermaritzburg: Shuter & Shooter.
- Singh, R. K. 2012. *How Philosophy Matters in African Literature*. International Journal of English and Literature. Vol 2: Trans stellar publication.
- Sole, K. 1983. *Culture, Politics and the Black Writer: A Cultural Look at Prevailing Assumptions*. English in Africa 10 No. 1
- Solomon, M. 1973. *Marxism and Art: Essays Classic and Contemporary*. New York: Vintage Books.
- South African Council of Churches, 1994. *The Churches report on forced removal*, Randburg.
- Spivak, G. C. 1990. *Post-Structuralism, Marginality, Post-Coloniality and Value*. In Peter Collier and Helga-Ryan (eds), *Literacy Theory Today*. New York: Cornell University Press.
- Sustar, L. & Karim, A. 2006. *Poetry and Protest: A Dennis Brutus reader*, Pietermaritzburg: UKZN Press.
- Terreblanche, S. 2002. *A History of Inequality in South Africa: 1652-2002*. Pietermaritzburg: University of KwaZulu-Natal Press and Johannesburg: KKM Review Publishing.
- The Times of Natal, 1900-1910 *Newspaper*.
- Thuynsma, P. 2002. *Footprints Along the Way*. Johannesburg: Justified Press & Skotaville Publishers.
- Times of Natal 20 May 1904: SNA 1/1/311: *Report by magistrate, uMvoti Division, on petition of Njengabantu* vide Confidential Papers.
- Tsambo, T. L. 1999. *The Theme of Protest and its Expression in S.F. Motlhake's poetry*. Unpublished Master of Art dissertation. Pretoria: University of South Africa.
- Tshomela, Z. 2006. *Social and Political concerns as addressed by three prominent Xhosa poets, Ucwangingo olungashicilelwe lwe-Master*. Johannesburg: University of Johannesburg.
- Turner, S. no Ibsen, H. 2000. *Land and agrarian reform in South Africa: A Status Report*, Occasional Paper Series, PLAAS, UWC, November, 2000, p.2-4.
- Ukpong, J. S. 1995. *Rereading the Bible with African eyes*. Journal of Theology for Southern Africa 91:3-14.
- Vilakazi, B. W. 1946. *Oral and Written Literature in Nguni*. Ucwangingo olungashicilelwe lweziqu zobuDokotela. Johannesburg: University of Witwatersrand.

Vladimir, K. Ruzieka, K. F. & Zima, P. 1976. *Black Afrika: Literature and Language*. Dordrecht: D. Reidel Publishing Co.

Walshe, P. 1971. *The Rise of African Nationalism in South Africa*. Berkeley: University of California Press.

Watts, J. 1989. *Black Writers from South Africa: Towards a discourse of Liberation*. London: Macmillan.

Wauthier, C. 1978. *The Literature and Thought of Modern Africa*. London: Heinemann. Educational Books.

Webb, C de B. noWright, J. B. 1982. The James Stuart Archive, Vol. 3, Pietermaritzburg.

Westley, D. 1992. *The choice of language and African Literature*. Research in African Language Literature, Volume 23, No. 1.

Williams, C. 1987. *The destruction of African Civilization: Great issues of race from 4500 BC to 2000 AD*, Chicago.

Williams, R. M. 2000. *American Society*. Montgomery: Macmillan.

Wilson, F. & Ramphele, M. 1989. *Uprooting Poverty: The South African Challenge*. Cape Town: David Philip.

Wolcott, J. 1995. *The Fiction Dictionary*. Cicinatti: Story Press.

Xuma, A. B. 1981. "Black Spots or White Spots", *Reconstruction*, Mutloatse M (Ed), Ravan Press.

Xulu, M. 1988. *Nondela Mntanami Nondela!* Cape Town: Maskew Miller Longman

Zondi, E. 1986. *Insumansumane*. Johannesburg: Witwatersrand University Press.

Zondi, N.B. & Canonici, N. 2005. *Protest against social inequalities in B.W. Vilakazi's poem "Ngoba ... sewuthi" ("Because ... you now say")*, Iphepha elingashicilelwe. Durban.

Zondi, N. B. 2005. *Protest in B. W. Vilakazi's poetry*. Ucwningo olungashicilelwe lwe-Masters, Durban: University of Natal.

Zondi, N. B. 2008. *Bahlabelelani: Why Do They Sing? Gender and Power in Contemporary Women's Songs*. Unpublished PhD. Thesis. Durban: University of Natal.

